

Brooklyn Jewish Center

Review

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חנוכה



JUDAISM AND HELLENISM

By MILTON STEINBERG

HANUKKAH AND ITS HISTORY

By DR. SOLOMON GRAYZEL

TOWARDS AN HALACHIC DEFINITION
OF CONSERVATIVE JUDAISM

By DR. BENJAMIN KREITMAN

ANNUAL REPORT OF THE PRESIDENT,
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ISRAEL AND THE ARAB REFUGEES

THE historic resolution of the United Nations declaring an intention to create the State of Israel within a period of six months after the declaration was made on November 29, 1947. It was made in an atmosphere of Arab intransigence which had already taken the form of the bloody assault on November 1, 1947. This assault by hostile bands of Arab guerillas was translated into the full force of open and formal warfare on May 14, 1948, when Israel's Declaration of Independence was issued to the world. On that day the armies of Egypt, Jordan, Syria, Lebanon and Iraq, aided by smaller contingents from Yemen and Saudi Arabia, marched against Israel. History records the confidence with which they embarked upon their declared campaign of annihilation. History also has a record of their disastrous defeats, their pell-mell flight and their ultimate capture and dissolution as organized armies. In terms of modern warfare, David had again defeated Goliath.

There was another flight, however, not by Arab soldiers but nevertheless by Arabs: a flight which to this day hangs like an incubus not alone over Israel and the Mid-East but indeed over a world ever fearful of the recurrence of universal strife. Against the advice of Israel's leaders and the solemn promise of the Israeli government that their rights and safety in Israel would be secure, many thousands of Arab inhabitants of Palestine fled the country. They did this on the direct orders of the Arab League and in the confident belief that the war would be quickly over, the Israel army would be exterminated and they would return in triumph and jubilation to enjoy the rich booty of their massacred enemies.

That these assertions are historically true has been openly admitted by the Secretary of the Arab Higher Committee, who, on September 15, 1948, declared: "The Arab states agreed upon this policy

unanimously and they must share in the solution of the problem."

And a problem indeed these refugees have been for the ensuing decade—a problem magnified and made more complicated with each passing year. Their number has doubled, with the result that there are now living in the Gaza Strip and neighboring Arab countries well over a million Arab refugees who are dependent on the bounty of the United Nations and who live in conditions of uncivilized squalor, without sufficient occupation and with ample leisure to brood upon their plight. It needs no argument to demonstrate that such a group is ready material not only for future problems but for imminent and immediate international conflict.

The State of Israel has always been mindful of this situation and of its possible consequence. The State has on numerous occasions expressed its desire to cooperate in the solution of the problem through a proper resettlement of the refugees. There have been conditions annexed to these offers of cooperation, conditions which have hitherto been scorned by the Arab governments despite their complete reasonableness.

The 1948 hostilities between Israel and the Arab state have never been terminated by a formal peace. At most there has existed an uneasy armistice constantly breached by Arab violations of its expressed terms. The record of murders, infiltration by *fedabeen* from the Gaza Strip, and their assault upon the outlying Israeli settlements is too fresh in mind to need repetition. It required the Sinai campaign of 1956 for Israel to force an end to these incursions. Egypt's refusal of passage through the Suez Canal not only to Israeli ships but to vessels of other nations bearing cargo to and from Israel still continues. Worst, perhaps, of all, and certainly at the moment most significant in the perpetuation of these sore problems is the refusal of the Arab nations even to discuss the refugee prob-

lem with a realistic reference to existing facts. It has been their obvious purpose to perpetuate the misery of the refugees in order to maintain in existence the political issue which the refugees represent at the same time that they create it.

Israel has heretofore demanded that the discussion of the refugee problem be part of a general discussion of Arab-Israeli relations during the making of a peace treaty. No unbiased observer could cavil at such a requirement. There is no such thing as a partial peace. It is recognized neither by fact nor international law. The Arabs know this; and since they do not wish a peace, they have refused to consider any *modus vivendi* which would effectuate peace. Ambassador Eban has, therefore, recently proposed to the Arabs a plan which should be acceptable unless they have no intention of solving the refugee problem. Israel will, without waiting for a settlement of other outstanding problems in the form of a peace treaty, compensate the refugees for property left by them in Israel at the time of their flight provided there will be compensation paid by the Arab countries to those Israeli citizens who, forced to flee from Egypt and other Arab countries, were compelled to leave their property in those lands. A companion important proposal by Israel was thus expressed by Ambassador Eban: "In the context of such a solution by integration in Arab lands, and the fulfillment of Israel's compensation undertaking, we do not exclude an extension of the uniting of families scheme under which many former Arab residents have already come back to Israel territory."

This is a notably generous proposal. It is to be hoped that the other members of the United Nations and especially the United States and Russia will bring to bear all their powers of persuasion upon the Arabs to accept it. It is no exaggeration to say that the prospects of peace not alone in the near East but throughout the world may well hinge upon this eventually.

WILLIAM I. SIEGEL

"JUST BETWEEN OURSELVES"

"בין עצמנו"

An Intimate Chat Between Rabbi and Reader

A TIMELY MESSAGE

RECALL a striking passage in an address which was delivered by the unforgettable Jewish leader and modern prophet, the sainted Dr. Judah Leon Magnes, the head of the Hebrew University in Jerusalem. He was addressing the students at a Convocation which occurred just around Hanukkah. He noted how strange it was that just on this festival when we commemorate the victory of the Judeans in the war which their enemies, the Graeco-Syrians, waged against them, we read in the Synagogue the message of the prophet Zechariah: "For not by might, nor by power, but by My spirit, saith the Lord of hosts." How remarkable it is, he felt, that just during the festival commemorating victory in battle we should repeat the warning of the prophet, that the real victory is achieved not by might nor by physical power, but only by the spirit of God! Here, he emphasized, is the Divine message to the Jew and to the world.

Never in all history was this prophetic truth needed more than today. All the nations seem to suffer from the illusion that their hope for survival and victory lies in armaments alone: the race for more and better bombs, missiles and rockets is becoming more intense every day. All nations—those espousing the democratic ideal as well as those in the communist bloc—have become obsessed with this one thought—"in these weapons of might and power lie our strength and our hope."

It is true that the most idealistic nation cannot follow this truth so long as other nations bent upon destruction refuse to accept it. It can only have validity if it is accepted by all nations. If unanimous consent is withheld, then every nation is bound to feel that it must prepare to defend itself.

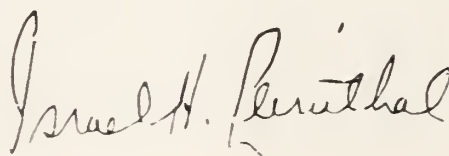
Under these circumstances it is understandable that our government should use

every effort and means to promote our might and power. We sincerely believe that it is not for attack, but solely as an instrument of defense.

But even in such a case, the prophet's words still have an important meaning. If I were permitted to amend the text, I would just add two little words to make it apply also to us: "For not by might nor by power *alone*, but *also* by My spirit, saith the Lord of hosts!"

It would be tragic indeed if we were led to believe that true victory—whether on the field of battle or in the field of diplomacy—can be achieved by physical might or power alone. That may be essential, but not enough. There must be the spirit of God permeating, directing all our actions and all our thoughts. Our country must clearly reveal to all the world that God's spirit is visible in all our ways of life; that our democracy is a genuine one, upholding the dignity of every human being, regardless of race, color or creed; that all its inhabitants are free men equal in law and in opportunity, and that the highest ideals of the moral law motivate and inspire all our relationships with our fellow-men.

This is the message which the world, and especially the democracies, must learn today. Fervently we hope and pray for the day when all nations will find no need at all for arms of brute force, when the spirit of God alone will rule the destinies of all peoples. But until that day dawns, and while armaments must be had for defense, let us realize what the prophet Zechariah would have us understand that our real weapon of defense is not might nor power but the spirit of God which will animate our life and the life of our country.



"Dr. Zhivago" Published in Israel

"DR. ZHIVAGO," the novel which earned for the Russian poet Boris Pasternak the Nobel Prize for Literature as well as denunciation by the Communist hierarchy, was published in Jerusalem in a Hebrew translation. Issued in a paperback edition, and popularly priced, the book was put out by the Federation of Labor's publishing house, "Am Oved," of which Moshe Sharett, former Prime Minister and ex-Foreign Minister, is now the editor-in-chief. The Hebrew version was translated from the original Russian.

(In London, a meeting in memory of Jewish writers murdered in the Soviet Union was held under the auspices of the Jewish Journalists Association and the World Jewish Congress. Representatives of these organizations as well as other leaders of the Jewish community attended the commemorative session. Among those in attendance was the widow of the late Sholem Asch.)

PROF. KLAUSNER DEAD

PROFESSOR Yosef Gedalyahu Klausner, grand old man of Hebrew letters, an important historian, and a pioneer Zionist, as well as a prominent public figure, died in Tel Aviv on October 27 at the age of 84. He was given a public funeral in Jerusalem (where he had lived for many years) attended by President Ben-Zvi, the Prime Minister, members of the Cabinet and leading figures in all walks of life. Thousands of mourners, lined the streets through which the cortege passed.

Prof. Klausner, was born in Russia and received his doctorate in Heidelberg. He settled in Palestine in 1919.

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Brooklyn Jewish Center Review

The author of this article, the late Milton Steinberg, was for many years the Rabbi of the Park Avenue Synagogue of New York City. This article is a part of a longer one included in a volume on Hanukkah, edited by Emily Solis-Cohen Jr., and published by the Jewish Publication Society, which has given the Review permission to reprint this very interesting and valuable work.

CONSIDERING the overflowing richness of the Hellenistic world, its elegance, and its culture, one is tempted to brand the Maccabees and their followers as blind obscurantists, as benighted half barbarians who out of pure perversity resisted the transmission to themselves of elegance, beauty and truth.

And yet, the objection of the Jew to this Greek world, to its science, its art, its philosophy, and its amenities was not the blind, unreasoning hatred of an uncultured group for intelligence. It sprang from an intuitive but none the less profound and accurate judgment on the part of the Jews concerning Hellenism. There were in Greek life certain deep and fundamental voids, certain basic lacks, which the ancient Jew perceived. And there was in the Jewish tradition a body of religious and moral values for which the Maccabees fought justifiably. Almost by instinct, the Jew recognized that his culture possessed attitudes and ideals of which the Greeks were unaware but which were eternally necessary for man's blessedness and his salvation.

In the first place, the Greek world had no living religions. The old pagan idolatry was dead. With the passing of the old Olympian gods philosophers took refuge in metaphysical abstractions. The masses, left without a satisfying faith, turned to a cynical scepticism, shot through with the blindest superstition. Men believed in nothing and yet exhibited astonishing credulity in accepting any belief no matter how incredible. Organized religions have been accused of fostering superstition, and in instances, unfortunately numerous, the charge is justified. But it is equally true that when disciplined faith disintegrate, men, far from being freed from faith and superstition

alike, tend to take recourse to religious vagaries. The Hellenistic world is a classic case in point. The pagan, as Pliny testified, worshiped blind chance as the dominant power behind the world. But in a universe in which caprice rules, any ritual act, any charm or formula may possibly have efficacy. Whence it came to pass that magicians, astrologers and writers of amulets grew in number as organized religion decayed. The ancient Greek, in addition, wanted, as men always have, some faith to give meaning to his life. Unable to find it in his own world, he turned religious faddist, moving restlessly with tides of religious fashion from one cult to another. Now it was the Magna Mater, now it was Mithra, now Isis, now Serapis, now some fantastic meteoric stone worshiped as a god in some isolated Oriental hamlet. How desperately this world needed a religion can be seen from the eagerness with which it ultimately embraced Christianity.

The Jew considered this pagan world which had no faith and no assurance as to the universe, which maintained a system of state-endowed temples housing gods in whom no one really believed, which taught religions from which all vitality had fled. He viewed this society with its cults and fads, its blind superstitions and its religious stupidities. He concluded naturally that he possessed one thing which the pagans did not have—a reasonable and intelligible faith concerning the universe, a faith which told him that the universe was not a matter of blind chance, but the manifestation of a cosmic mind, that his life was not a meaningless accident, but an integral and infinitely significant part of a universal drama. He rejected the Greek world because it offered no adequate religion such as he found in his own tradition.

Of equal weight in impelling the Jew's rejection of Hellenism was his awareness of a profound difference in morals between the two worlds. One of the ancient rabbis, contrasting Judaism and

An Arresting Statement on the Holiday

JUDAISM and HELLENISM

By MILTON STEINBERG

Hellenism, remarked, "Three distinctive characteristics are to be found among Jews. They are merciful, they are chaste, and they are charitable." In this epigram are to be detected moral distinctions between Greek and Jewish society which the ancient Jew perceived.

The Jew almost alone in the ancient world had a sense of the dignity of the life of every human being. His tradition taught him that man was created through the infusion of the dust by the spirit of God, that each human being therefore was a divinity in miniature, and consequently of infinite moral significance. For that reason he was taught to detest all forms of human exploitation, of the violent imposition by one man of his will upon others. In his schools of law, these ideals were given practical application through a reluctance to inflict capital punishment, and through the attempt to mitigate human slavery by so protecting the rights of the bondsman as to make the possession of a slave economically unprofitable. In contrast, the Greek world was entirely without a sense of reverence for the sanctity of life. The Hellenistic social structure was built upon a brutal slavery. From Plato and Aristotle to the last days of Roman paganism, only rarely were even the best spirits among the Greeks moved to protest against this extreme exploitation of men and women. To be sure, Hellenistic literature does contain discussion on the morality of human bondage. But these discussions, while they reveal an inner moral disquietude, tend to end either with a rationalization of the *status quo* or with the advice to the slave to find his freedom in inner self-emancipation. In any event, the slave economy of the Graeco-Roman world was very little disturbed by moral protest. Observing the amphitheater where human beings were done to death for the amusement of blood-thirsty mobs, the Jew concluded, as Walter Pater did centuries later, that "what was needed

was the heart that would make it impossible to witness all this; and the future would be with the forces that could beget a heart like that." He knew that the Greeks abused their slaves. He perceived that Greek society was founded upon violence, that in it the world belonged to the strong. He, who had learned to reverence man as an incarnation of God, rejected the Greek world because, in addition to having no adequate faith, it had also no respect for life, no recognition of the inviolability of the human soul.

Almost alone, too, the Jew had standards of chastity. Jewish society had developed a tradition of sexual continence that avoided sensual bestiality without being ascetic. The Greek world, on the other hand, by and large, vacillated between complete and abandoned self-indulgence and extreme, insane flight from the flesh. It exhibited, on the one side, the sensual excesses of the Gardens of Daphne, and, on the other, the rigid asceticism of the later neo-Platonists. It is significant that no Jew ever found it necessary to boast of one of his great rabbis, as Plato, in the *Symposium* boasts of Socrates, that he was not a homosexualist. This distinction in moral standards was reflected in a difference in the tone of family life and in the position of women. The normal Jewish world revered the marital state, and insisted on its spiritual significance and indispensability—in marked contrast to the Hellenistic family in which the wife served to breed children and from which the cultured Greek fled to find his social outlets in the companionship of cultivated courtesans, known as *Hetaerae*. In all that brilliant world with its science and its arts, the Jew then possessed an attitude toward sexual relationships which in its wholesomeness was distinctly superior to that of the society which surrounded him.

And, last of all, the Jew was unique in his recognition of the virtue of charity. From Plato through the Stoics, there is rarely to be discerned in Greek thought any vestige of compassion for the human underdog, for those who fail

in life. Plato has no scruples of kindness in consigning the masses of men to bondage in his ideal state. Aristotle insists that some human beings are naturally slaves. The Stoics generally despise the great masses of men as *typhloi* or blind fools. Only the Jew had a doctrine of charity and of sympathy for the oppressed. Only he had the feeling that man attains his truest humanity in the giving of himself to those who falter in the struggle for existence. In all the Greek world there was rarely heard a sentiment akin to that of the sages of Israel, "Seest thou a righteous man persecuting a righteous man, know thou that God is with the persecuted; a wicked man persecuting a wicked man, know thou that God is with the persecuted; a wicked man persecuting a righteous man, know thou that God is with the persecuted; and even when the righteous persecutes the wicked, by the very fact

of his persecution, God is with the persecuted."

It was because of this inherent difference in tone that the Jew rejected Hellenism. The Greek world had wealth, science, art, and literature. They were not enough. It had no adequate faith and it had too little heart. It was inevitable that this world would fall into decay; that it would collapse into barbarism, that it would be conquered eventually by a religion born of Judaism, which supplied a rationale that made life significant and which conveyed standards of mercy, chastity, and compassion. In the very moment of its flowering, Hellenism was doomed, because the intellect and the sense of the aesthetic are not sufficient for man. As Santayana put it,

"Oh, world, thou chooseth not the better part!

It is not wisdom to be only wise."

ARAB REFUGEE REPATRIATION PLAN DISCUSSED IN ISRAEL

The proposal made recently in New York for the establishment of a new United Nations agency for repatriation and resettlement of Arab refugees is "liable to do more harm than good," an editorial in the *Jerusalem Post* declares. The idea, calling for the launching of a 10-year Arab refugee plan costing \$400,000,000, originates with the Institute for Mediterranean Affairs in New York, and was endorsed by some well-known American scholars and liberals.

The proposal, according to the newspapers here, seems plausible at first sight" but it has "not actually been thought out very realistically."

The editorial, entitled "Wrong Tack," points out that a central idea in the plan calls for a plebiscite among the refugees, giving them a choice between going into Israel or into Jordan—controlled Palestine. Holding that the plebiscite idea is not new—since it had already been proposed at the United Nations the *Post* states "it is no accident that nothing has come of it." The editorial asks whether

the authors of the plan think that Arab leaders would allow refugees to make an honest choice or to sign a pledge that they will not act as a fifth column against Israel.

"Almost" all of the refugees, states the editorial, "would be forced to vote for return to Israel, even against their own interests. The burden on Israel, as regards both security and economics, would be intolerable—precisely what the Arab leaders seek."

"What is most disturbing about the plan," the editorial concludes, is that it mistakenly puts the refugee problem at the center of the Middle Eastern crisis, the cart before the horse, while it is actually peripheral, despite its distressing dimensions. The central issue is the dangerous instability wilfully produced by Nasserite subversion and expansionism, and only when this destructive force is checked will the refugee problem be found to be moving in the direction of self-solution."

The author of this article is the editor of the Jewish Publication Society of America and an old friend of the Review and the Brooklyn Jewish Center. It is a part of a comprehensive study of the origins and background of the Hanukkah festival included in the anthology entitled "Hanukkah," published by the Jewish Publication Society.

HOLIDAYS, too, may be the playthings of fate; of this Hanukkah is an example. In a very real sense, as we have seen, it contains features which make it comparable to both Passover and Purim. Like the former it marks a time when Jewish life was preserved from the danger of being absorbed by a different culture; like the latter it celebrates a deliverance from the hands of one who plotted the annihilation of the Jewish group. Yet no *seder* takes place on Hanukkah, nor is the synagogue service materially prolonged. The story of Mordecai donning sackcloth has been included in the Bible, whereas Judah's girding of the sword has not. Small candles are lit, and small gifts distributed. Work is permitted as usual, and not even a special dish, or a special kind of cake, marks the days as different from any others. Is this discrimination intentional? Has the long memory of the Jewish people failed in this solitary instance? The truth of the matter is that the history of Hanukkah as a holiday reflects the history of the Jewish group.

It is interesting to note that even Jewish tradition connects the origin of Hanukkah with something that happened before the Maccabean dedication of the Temple. One of the main sources for our knowledge of the Maccabean age, the Second Book of Maccabees, happily preserved in the so-called Apocrypha, tells, in its first chapter, why the twenty-fifth of Kislev was chosen for the dedication. The story goes that when the exiles returned from Babylon and rebuilt the Temple, the fires on the altar were kindled in a most miraculous way, by means of a liquid fire which had been hidden away at the destruction of the first Temple. In commemoration of this miracle—so the story seems to imply, though the author of II Maccabees does not say so specifically—fires used to be

HANUKKAH AND ITS HISTORY

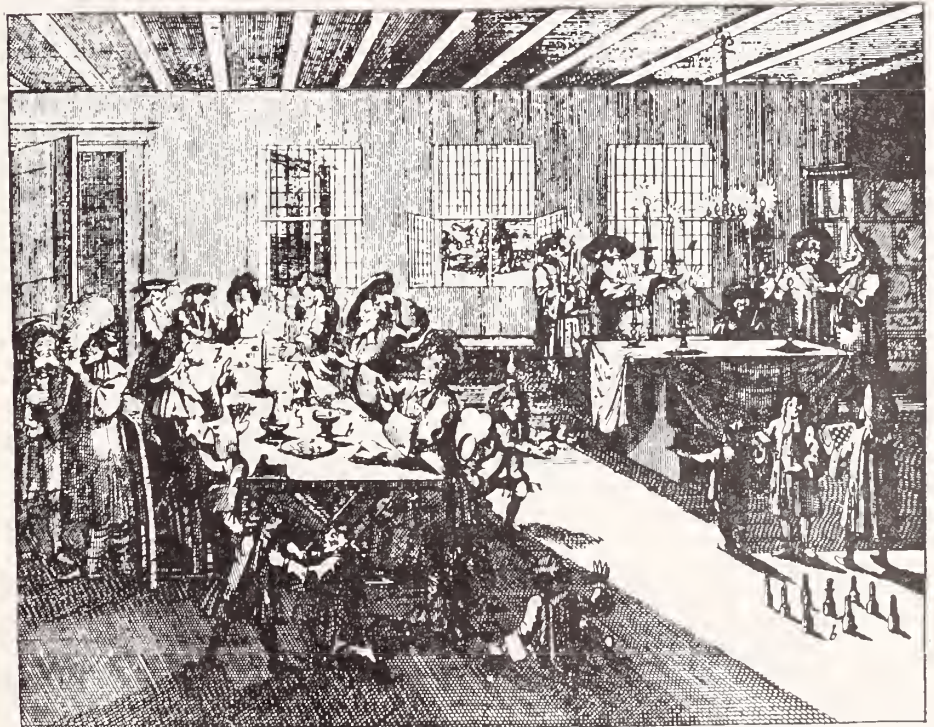
By SOLOMON GRAYZEL

kindled by the Jews. Now, the day upon which this miracle was supposed to have taken place was the twenty-fifth of Kislev, and it was, therefore, a sort of strengthening of an ancient holiday when the Maccabees chose that same day to rededicate the Temple which they restored.

How much of this story can really be believed? The theorizers mentioned above might say that all this talk of an ancient miracle of fire, and of a celebration instituted in its honor, tends to strengthen their hypothesis. But it really is not necessary to read such meanings into the Second Book of Maccabees. The explanation is much simpler. The author of this book was trying to persuade the Jews of Egypt to observe the holiday of Hanukkah. That, as a matter of fact, is why he wrote the book. For a variety of reasons the Egyptian Jews had no interest in Hanukkah. Their ancestors had not been threatened by Antiochus. What is more, the head of Judaism in the land of Egypt was a descendant of that Onias who was High Priest when all the trouble started. Consequently, he

must have regarded himself as the rightful claimant to the office in Jerusalem which the Hasmoneans occupied after the victory against the Syrians was won. It was not to be expected, therefore, that Egyptian Jews should find any interest in a holiday established by, and in memory of the Maccabees. Naturally the author of a book which urged Hanukkah upon the Jews of Egypt was likely to look for other, non-Maccabean arguments to prove the sacredness of the day. Right close at hand he found an old tradition. Was it based on fact, or was it purely fancy? He did not know; but it was useful, and he seized upon it to drive home his point.

As a matter of fact, the same book offers another, much more plausible reason for the original celebration of those days. It calls Hanukkah a "Second Sukkot," and offers the explanation that when Judah's pious followers had finally cleansed the Temple, they bethought themselves of the fact that in the stress of the last campaign they had been



An Old Holiday Celebration.

prevented from observing Sukkot. This omission they then proceeded to rectify. "Therefore they bare branches and fair boughs, and palms also, and sang psalms unto Him that had given them good success in cleansing His place." Presumably they also dwelt in booths. That, too, may be why Hanukkah is celebrated eight days, for it equals the number of the days of Sukkot. As to the lights, they may have been no more than mere concomitants of the celebration. After all, it is quite a natural thing for people to kindle lights in connection with a holiday. We do so to this day.

To be sure, there is another theory. When the Syrians were masters of the City, it was common practice for them and the disloyal Jews to have small private altars right outside the home upon which a family sacrifice would be offered every so often in honor of a pagan god. The Hasidim destroyed these altars, and as a sort of counter-balance they instituted a ritual of lighting candles in honor of Israel's God. These were to be placed at the entrance to a house, where the pagan altars had stood, or at least so as to be visible from the street.

The First Book of Maccabees, as well as the Second, states that after the first Hanukkah was over the Jews of that day decided to establish the holiday as an annual event in the Jewish calendar. It has been generally assumed that the First Book of Maccabees was written some time between the years 135 and 105 before the Common Era. If that is so, we may go a step farther and assume that down to about the year 125, to speak in round numbers, the holiday was still observed. But there is strong reason to believe that it soon fell into disuse. For how else is one to explain the curious facts that in the literature of the subsequent age Hanukkah is very rarely mentioned, and that such sages as Shammai and Hillel, who lived around the year 25 before the Common Era, seem to have no tradition as to whether a Jew is supposed to start with one light and add one on each succeeding night, or with eight lights and subtract one? Had the holiday been well known among the people, so elementary a question would have been settled long before.

The conclusion seems to be inevitable

that for a period of one hundred years Hanukkah was practically non-existent. It may be that the Jews of Palestine continued to kindle a light on the twenty-fifth of Kislev. If they did so, it was because of an ancient tradition about a miracle when the Temple was rebuilt long before the Maccabees. But of the last named, their victories, their martyrs, and their holidays, the memories were vague indeed.

What might account for this oblivion of a holiday so promisingly launched? The answer generally given is based upon the political and religious differences developed among the Jews after the Judaean State had become independent. The complete autonomy for which Judah the Maccabee had fought and died, was finally achieved by his brother Jonathan. He was master of Judea, and was freely acclaimed as High Priest by the Party of Hasidim. A few years later, Jonathan, too, lost his life in defense of his country. Thereupon a solemn convocation of the Jews met in a great Assembly, and elected Simon, the last remaining brother of Judah, hereditary ruler and High Priest. For seven years Simon ruled. The nation was loyal to him, and he was loyal to the traditions for which he had fought in former days. Simon's son was readily accepted as his successor, for the days of comradeship and glory were still fresh in the people's minds, and they loved the Hasmonean for his family as well as for himself. Each anniversary of Hanukkah must have been reunion time for the old soldiers. Proudly they recounted their experiences, and pledged renewed loyalty to the cause for which they had fought. But the generation of original Hasidim was passing away. New men and new problems brought the era of good will to an end.

If in their piety and naïveté the Hasidim had ever dreamed that with the expulsion of the Syrians and their obnoxious ways an age of peace and brotherhood would reign within Judaea, they must have become disillusioned very quickly. The progressive disintegration of the Syrian Empire was making Judaean independence ever more secure. Economic prosperity was also increasing. What is more, those ancient enemies, the hellenistic cities, rivals in culture and in trade, were

now lying defenseless. They invited conquest by the ambitious Hasmonean kings. But the increase of wealth and political dominion brought back those very conditions which had been at the basis of the rebellion against the Syrians. The common people became dissatisfied again. They had no interest in wars of conquest, and they resented the un-Jewish manners of their Hasmonean king and his Court. A breach was inevitable.

It began during the reign of Simon's immediate successor, his son John Hyrcan, though it was probably not so sudden a breach as Jewish tradition would have us believe. With the parties that thus developed this discussion is not concerned. It is sufficient to note that from such a situation Hanukkah as a holiday was bound to suffer. Even under ordinary circumstances the fervor of the observance of those days would die down with the death of the original generation. Had the Hasmoneans continued to be popular, it is not unlikely that the holiday would have been encouraged among the people as a tribute to the dynasty. But quite the contrary was the case. The common people no longer saw any reason for thanking God for the Hasmonean tyrants. They certainly did not feel the need for celebrating a second Sukkot. As a result, the religious teachers of the day, bitterly opposed to the ruling house, permitted the memory of Hanukkah to dim.

The surprising thing, therefore, is not that Hanukkah was well-nigh forgotten, but that one hundred years later it was once more revived. The reason for this restoration must again be sought in the changed conditions among the Jewish people. By internal dissension and civil wars Judaea again lost its independence. This time it was the Roman Eagle, greedy for power, that sank its talons into the Jewish State and never again let go. Rome deprived Judaea of practically all it had conquered, and gave independence to the pagan cities. By the grace of Rome the weakest of the Hasmonean descendants was ruling as a sort of tribal prince. But his every movement was guarded by the family of the Idumaean convert to Judaism, Antipater, who was completely subservient to the Roman

power. There were still a few Hasmonians alive, and they tried again and again to regain their throne and the people's independence. As in the days of the Maccabees, groups of Jewish Patriots began to roam the country. The Romans and their hirelings, Antipater and his sons, called them bandits. But those "bandits" were very popular with the common people who looked upon them rather as rebels against Rome. If only among the remaining Hasmonians another Maccabee would arise to bring the great deliverance!

That was the period, it would seem, when the Second Book of Maccabees was written. The Judaeans had begun to recall the Maccabean era; it was desirable to get the Jews of the Diaspora to join in Judaeans hopes for throwing off the Roman yoke. But to undertake such propaganda openly might have been dangerous. Hence the purely religious connotation of the holiday was emphasized. It was represented as the day of miracles not only during the liberation from Syria, but also when the Second Temple was rebuilt.

The movement to regain Jewish independence failed. One by one the last remnants of the Hasmonian House fell under the hand of Herod. But the hope did not die out that God would send a leader as He had sent Mattathias and his sons. Thus, cautiously, the idea of Hanukkah was revived, and soon thereafter Hillel and Shammai were compelled to take cognizance of the popular custom, and regulate it by law. Perhaps they too would have preferred to make a really important festival of it. But by that time Herod was ruling with a heavy hand, and any such revival of a holiday of independence would surely have been construed by him for what it really would have been, an expression of hope for the downfall of Rome. Nor could the teachers of the day fall back upon the excuse that Hanukkah had been ordained by God, for the Maccabean story had been written too late to be considered as among the Jewish sacred books. Therefore, while they spoke much about Purim, all that they could do with regard to Hanukkah was to validate the current custom—the kindling of the lights.

Years passed and legends began to form

around the Maccabean story. Josephus, who wrote around the year 100 of the Common Era, was the last to tell the story in fair historic form. But his books were not for the Jews, nor were they long read by them. The two Books of the Maccabees, not being included in the sacred collection of Jewish literature, also dropped out of sight among the Jews. All that was left was a vague memory, and a Feast of Lights. It was a situation that called for embellishments of the story, and such soon developed. Hence the story of the miracle of the cruse of oil which should have lasted for one day, but burned for eight, and all the other legends contained in the Scroll of Antiochus, a booklet composed centuries later, but containing the accumulated legends till that time. Hence also the story, which has even crept into the prayers, that Judah's father, the aged Mattathias, had been a High Priest. In

holiday. But soon Hanukkah assumed a significance greater than the celebration of a military victory, greater even than the hope of regaining independence. The Temple, standing for religious life, the Altar, standing for self-sacrifice, the Menorah, standing for Law and study, were considered more important, and the Maccabees were remembered because they saved and rededicated these objects. Hanukkah, then, came to represent the survival of Jewish culture, and the continuance of Jewish life, a symbol of the unswerving obedience of the Jew to God and to the Torah.

As a religious holiday, Hanukkah was sometimes the cause of trouble for the Jews. In talmudic days in Babylonia, the Jews lived among a people to whom fire was sacred. There were periods of persecution when the Jews suffered for their use of lights to celebrate Hanukkah, and



Evolution of the Yule tree, from an old Berlin Hebrew Publication "Ha-Hituli."

some way, moreover, Hanukkah became connected with the Jewish woman's devotion to her people. No doubt the story of Hannah contributed to this; though one need not limit one's self to this one instance. The Jews always recognized to what extent their survival has been due to the loyalty of the Jewish women.

In general, legends, too, are historical events. They are not the history of the events which they take as their basis, but they are the historical material for an understanding of the mind, the hopes, the attitude to life, of the people who create them, and of those who believe them. The more the possibility of a physical restoration receded into the background, the more the purely religious interpretation of the holiday came to the fore. It was then that the old name, Feast of Lights, was replaced by the name Hanukkah—Feast of Dedication. The former was the only name by which Josephus and his contemporary, the author of the Gospel of St. John, knew the

the Rabbis of the day had to legislate exactly where the Hanukkah lights might or might not be placed, and under what circumstances they might even be extinguished. On the whole, however, it has been a holiday of merriment and light-heartedness. New customs began to develop in its celebration; songs were written in honor of the day, and the Hanukkah Lamp gradually became a characteristic symbol in the Jewish home. Hanukkah became a season of joy and thanksgiving.

Again, in our own day, the meaning of Hanukkah is undergoing a change. Influences, both Jewish and environmental, have been helping to strengthen the ceremonies connected with it, and to make its message more eloquent. Others will discuss those phases of the holiday. But whatever the transformations it is still destined to undergo, Hanukkah will continue to serve, as it has served for two thousand years, to keep alive the eternal hope that God will not forsake His people and that over might right must triumph.

Towards An Halachic Definition Of Conservative Judaism

By DR. BENJAMIN KREITMAN

AT THE end of March, 1948, at a conference on "The Halachah and the Challenge of Modern Life," plans were set in motion to reorganize the Law Committee of the Rabbinical Assembly, the Halachic authority of the Conservative movement. On November 17, 1948, the reorganized Law Committee came into being with twenty-three members representing the full diversity of opinion with regard to Jewish Law in the ranks of the Assembly. The reorganized committee was later officially named "The Committee on Jewish Law and Standards," thereby indicating the larger scope of its functions.

After a number of deliberations, the first chairman of the reorganized committee, Rabbi Morris Adler, was able to indicate the following principles as the motivation of the views and thoughts of the majority of the members of the committee:

§ Jewish Law and observance are requisites for a fuller and deeper Jewish living and for achieving nobler human sensibilities.

§ Change is a significant and characteristic property of Jewish Law. The Halachah was born out of a meeting of a people with life.

§ Such a conception of Halachah, introduces possibilities of amendment beyond the strict and formal procedure traditionally followed in effecting change.

§ To the extent that it is possible to do so, without compromising the larger goals, the integrity and organic coherence of the Halachah shall be respected.

§ Change in Jewish Law will in itself not bring about a renewal of Jewish life. Concurrently, effective action must be taken to make our people sensitive to Jewish values, so that the changes proposed will afford opportunities for better Jewish living.

The 58th annual convention of the Rabbinical Assembly held last spring took note of the 10th anniversary of the reorganization of the Law Committee, with special sessions devoted to discussions of the achievements of this Committee and the philosophy underlying its activities. At one of these sessions Dr. Benjamin Kreitman read a paper entitled "The Factual Evaluation of the Work of the Committee in Jewish Law and Stand-

ards on the Tenth Anniversary of its Reorganization." The main body of the paper consisted of a comprehensive survey and analysis of the Responsa and Halachic plans in relation to these three main areas—the Synagogue, Sabbath observance and the Jewish Laws of Mar-

It can be seen from this examination of the work of the reconstituted Law Committee during its first ten years that it was motivated at all times, whether it be on the side of severity or leniency, by a profound concern for the realities of present-day Jewish life. It is this concern for the realities of life that distinguishes the Conservative movement in the realm of the Halachah from the contemporary orthodox interpretation of Jewish Law. Rabbi Joseph Baer Soloveichik, a luminary of Orthodox scholarship and a leading interpreter of its point of view, has described its philosophy in a now famous essay entitled, "Ish ha-Halacha—Halachic Man."

"The outlook of Halachic man is like that of the mathematician. He is not at all concerned with the conflict between reality and the ideal, nor is he agitated by the strife that exists between the Halachah and practise, between the law and life. He walks along his own path without rebelling against his fate and his lot."

When reality proves brutal and refuses to yield to the dictates of Halachic man: "He is not disturbed over the impossibility of the realization of the norm in the world of actuality."

It is Halachic man's faith, as seen by Rabbi Soloveichik, that eventually, in a distant future, reality will correspond to this legal-mathematical system. Meanwhile, resisted by life and experience, he retreats to the four ells of Halachah and there contemplates its harmonies and symmetries.

The Law Committee, as the Halachic voice of the Conservative movement, has rejected this view as being both unhistorical and untenable in contemporary Jewish life. Indeed such a point of view,

riage and Divorce. The *Review* publishes below the concluding statement of this paper, which is, in a summary form, an Halachic definition of the Conservative movement in Judaism.

if adhered to, may cause irreparable harm to our system of laws and observances. Our late and revered teacher, Prof. Louis Ginzberg, had taught us that "the Talmud made it possible for Judaism to adapt itself to every time and place, to every state of society, and to every stage of civilization." To view Halachah as an abstract, autonomous, mathematical system is to misread its history and development. For our Law Committee, if I interpret its mind correctly, the Halachah is not an unfolding of original premises without any regard for reality, but it is the result of the meeting, in Martin Buber's profound definition of the word, of the Divine imperative and norm with life. In its responsa and Halachic plans, the Law Committee has gone far in making clear the distinctive character of the Conservative movement in relation to Jewish Law.

The objective of relating Halachah to life that this new Law Committee had set for itself has raised a number of questions pertaining to the methods pursued in order to attain this end. Will the procedure followed by some of the respondents make for the preservation of the integrity of the law? Will it engender a sense of reverence for the Halachic processes? In many of the responsa one finds the application of ingenious reasoning and logical deduction to the extent that the original premises are stretched beyond recognition. Logic pressed to the extreme makes work non-work, fire non-fire and the bride at marriage the agent for her divorce. Legal fiction and ingenious reasoning may at times be used to bridge the gap between law and life but it must be guarded from going to extremes. The Jewish doctors of the law, according to Sir

Henry Maine, were the most adept of the ancients in fashioning legal fictions in order to escape the rigidities of the law. Nevertheless, they were well aware that this type of deductive reasoning, if pressed too hard, will end in a *reductio ad absurdum*. They noted that too much ingenuity can bring about a distortion of thought where "an elephant can be led through the eye of a needle," and that unredeemed subtlety could "purify a reptile with a hundred and fifty reasons." Particularly today in the American community where Jewish law is identified altogether with religious expression there is a great danger in heaping legal fiction upon legal fiction. It would undermine the basis of religious observance by reducing the Halachah to an esoteric formalism where the perfunctory gesture exhausts the meaning of the act. It is noteworthy that many of the respondents on the side of severity were wary of legal reasoning and appealed to historical circumstances, psychological conditioning and social trends. It seems to me that Rabbi Aronson's proposal for the solution of the Agunah problem, without making any attempt to pass on its merits, is an example of Halachic thinking that does not rest on hair-splitting subtleties but links the transference of initiative to the court in emergency cases with the general trend in Jewish law of transferring authority and initiative to the courts.

Cognizant of its goals and aims, the Committee needs to fashion such methods whereby the integrity of the Halachah will be maintained and its processes still engage our conviction.

In addition to the formulation of fitting methods of Halachic reasoning, the Committee needs to turn its attention to the many theological problems that touch on Jewish law and observance. If the responsa are to be of permanent value, they must be based on clear theological and philosophical reasoning. It was most fortunate that during the writing of the Sabbath responsa Rabbi Gordis was moved to prepare a study of *Torah Min Hashamayim*. We need more of this type of theological study in order to bring about a better understanding of the authority and sanction of the Halachah for the Conservative Jew. I would, therefore, recommend the joint

meeting of the Law Committee and the Committee on the Ideology of Conservative Judaism for the purpose of clarifying our various approaches to the philosophy of Jewish law.

In the words of Dr. Finkelstein, we are committed to an interpretation of Judaism which "recognizes the discipline of Law as essential to human behavior and which sees in proper conduct one of the most effective methods for a man to approach God." This commitment is challenged today by antinomian attitudes within the Jewish community and by the shocking indifference of the Jewish

public to Halachah. Ours is a great responsibility in the face of this challenge. It is this same challenge but in a different form that prompted the Israeli Talmudic scholar, Prof. Ephraim Urbach, to ask "Is this generation prepared to be not just the children of the Halachah but the builders of the Halachah?"

We are confident now, mindful of these ten years of fruitful activity, that the Committee on Jewish Law and Standards will help us, the members of the Rabbinical Assembly, to be the Bnei Ha-Halachah—the builders of the Halachah.

NEW NASSER TACTIC

By ELIAHU SALPETER

"IF THERE were no Israel in the Middle East, the Arabs would have to establish it," a foreign diplomat remarked recently, when Cairo renewed its propaganda campaign about "Israel's aggressive intentions in Jordan."

What the diplomat meant was that attacking Israel, blaming her for all the ills and misfortunes besetting the Arab world has become a most convenient routine for all Arab rulers who have trouble at home or want to cover up their own preparations for new mischief in the Middle East.

As the British troops began evacuating Jordan, Nasser was faced with the double-edged problem of what his next move should be. His propaganda machine has been waging a furious campaign against King Hussein, repeating incessantly that only the presence of the British troops keeps him in power. Now that the British are out things should begin to happen in Jordan. But Israel has made one thing eloquently clear: she would not tolerate the entry of foreign troops into areas west of the Jordan River—into territories which, in the form of a large double pocket—come perilously close to Israel's coastal strip and leave only a narrow corridor connecting Jerusalem with the rest of Israel.

Nasser reacted to this dilemma with a concentrated propaganda campaign charging that Israel—on behalf of the "Western imperialists"—was planning to attack and occupy parts of Jordan.

Ben Gurion told a London *Times* cor-

respondent that the maintenance of the present status quo in Jordan would be preferable, but, if the status quo is violated, Israel would like to see the entire western part of Jordan demilitarized, with additional international guarantees to Israel's security.

At that stage, Moscow joined Cairo in attacking "Israel's imminent aggression" in Jordan. First three Moscow papers—"Trud," "Pravda" and "Sovietski Flot"—published the anti-Israel charges, to be repeated and elaborated shortly afterward by Radio Moscow, mainly in its Arabic language broadcasts.

NEGEV'S MINERAL RESOURCES

IN ITS report, the Israeli Technological Advisory Board briefly reviewed the Negev's mineral deposits:

"To the existing phosphate ores at Oran must be added extensive deposits at Ein Yahav, Hor Ha'Har and Hameishar. The potash resources of the Dead Sea are virtually inexhaustible. A considerable deposit of high grade clay (known as flint clay) of particular value to the ceramic industry and makers of heat resisting materials, is being mined and exploited in the Southern Negev, and a fine grade silica sand suitable for making high quality glass is being obtained from the Makhtesh Hagadol.

"This is but the bare bones of the story, for the resources outlined above contain, in addition, essential elements for the development of a diversified chemical industry."

NEWS OF THE CENTER

The Hanukkah Festival

HANUKKAH is one of the two minor festivals the observance of which is not enjoined in the Pentateuch. It was instituted by the Sages for the purpose of strengthening the Jewish historic consciousness.

Hanukkah commemorates the successful struggle for religious liberty carried on by a small band of Israelites, led by the brave Maccabees, against the vast army of their Syrian oppressors under the leadership of Antiochus, which culminated in the recapture of Jerusalem and the rededication of the Holy Temple (165 BCE).

The celebration of Hanukkah begins on the twenty-fifth day of Kislev (December 7, 1958) the day on which the Temple was consecrated anew to the service of God, and lasts for eight days because the ceremony of rededication and festivities continued for that length of time.

Light the first candle Saturday evening, December 6.

One of the household kindles the lights with the Shamas light—one on the first evening, two on the second, etc., until on the eighth night of Hanukkah eight candles are lit. As the lights are lit, the following blessings are sung:

1. *Boruch atob A-do-noy E-lo-be-nu Me-lech bo-o-lom, Asher kid-d'shonu b'mitsvo-sov v'tsi-vonu L'bad-lik ner shel Hanukkah.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who has sanctified us by Thy commandments and commanded us to kindle the light of Hanukkah.

2. *Boruch Atob A-do-noy E-lo-be-nu Me-lech bo-o-lom She-o-sob nissim la-avo-se-nu bay-yomim bo-haim baz-z'man ha-zeh.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who wroughtest

miracles for our fathers in days of old, and at this season.

3. The following is said only on the first evening:

*Bo-ruch atob A-do-noy, E-lo-be-nu
M-lech bo-o-lom She-bech'yo-nu, v'k-y'
mo-nu v'big-gi-o-nu la-z'man haz-zeh.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who has kept us in life and has preserved us, and enabled us to reach this season.

Rock of Ages

Rock of Ages, let our song

Praise Thy saving power;

Thou, amidst the raging foes,

Wast our shelt'ring tower.

Furious, they assailed us,

But Thine arm availed us,

And Thy word

Broke their sword

When our own strength failed us.

Children of the martyr-race,

Whether free or fettered,

Wake the echoes of the songs

Where ye may be scattered.

Yours the message cheering

That the time is nearing

Which will see

All men free,

Tyrants disappearing.

Young Folks League to Conduct Late Services

The Late Services, this Friday, December 5th will be conducted by the Young Folks League. The theme will be "What is the Meaning of Judaism for the Modern Jew"—a Hanukkah symposium. Participants in the service will be Charles Gartenberg, Lucille Kaplan, Leonard Rosen. Mr. Harold Kalb will chant the services.

Members and friends are cordially invited to attend.

SABBATH WORSHIP

FRIDAY, DECEMBER 12

Kindling of Candles — 4:09 P.M.

Services — 4:15 P.M.

Late Friday Night Services Begin at 8:30

RABBI BENJAMIN KREITMAN

will speak on

"JUDAISM'S GREATEST ENEMY TODAY"
(A Hanukkah Message)

The Oneg Shabbat will be sponsored by
the Hebrew School P.T.A.

CANTOR SAULER will chant the services

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SABBATH SERVICES

SATURDAY, DECEMBER 13

Morning Services at 8:30

Sidrah: "Mikez"—Genesis: 41.1-44.17

Numbers 7.48-53

Prophets: Zechariah 2.14-4.7

RABBI LEVINTHAL

will preach

The Bar Mitzvah of Marc Charles, son
of Mr. and Mrs. Theodore D. Ostrow,
will be celebrated.

Minha Services — 4:15 P.M.

Rabbi Jacob S. Doner will conduct the
class in Talmud one hour before Minha
services.

DAILY SERVICES

Mornings

Monday through Friday—7:00 and 8:00

Sunday Mornings

8:00 and 8:50

The first minyan service on Rosh Chodesh
begins at 6:45 A.M.

MINHA SERVICES

Week of December 14 — 4:15 P.M.

The Mishna Class will be conducted by
Rabbi Kreitman at 10:00 A.M.

The Breakfast will be sponsored by
Mr. Howard Seline in commemoration
of his friend Sam Lifshutz's Yahrzeit.

THE YOUNG FOLKS LEAGUE

THE brunch in honor of Sam Kestin, former president of the Young Folks League, and now an honorary president, was held on November 16 in the Center Dining Room. Many of our members and friends attended this delightful event which Sam so well deserved. We are planning additional affairs of this type, and hope that more of the members would take advantage of the opportunity to meet one another and spend a pleasant social hour. On December 5, the Young Folks League will conduct the late Friday Night services. Our own members will deliver an interesting symposium and will act as hosts for the social which will follow. All members are invited to this "Oneg Shabbat," which begins at 8:45 P.M. in the Main Synagogue. Incidentally, this is a wonderful opportunity to introduce your friends to the Center since the Oneg Shabbat is also open to non-members. Anyone interested in joining the Oneg Shabbat Committee to act as host or hostess at future functions, please see Stanley Herman at the Center.

CALENDAR

December 10 (Wed.)

We will have the pleasure of listening to a group of our own members partici-

pate in an Eternal Light program. This program will be directed by Arthur Vidders.

December 12, 13, 14 (Weekend)

This is our first annual Y.F.L. weekend at the Concord. Don't forget to return your reservation blanks immediately, since there are only a few more rooms left for us. See Harold Kalb if you have any questions.

December 17 (Wed.)

Our annual meeting on behalf of the Federation of Jewish Philanthropies will be held this evening. This has been a very successful drive, and we at Y.F.L. are going to do our share in raising money for Federation. An interesting program has been arranged and refreshments, as usual, will be served.

December 24 (Wed.)

Since many of our members will be away on a winter vacation at this time, the meeting will be strictly informal. There will be dancing, of course, and refreshments will be served.

There will be no meeting on December 31.

ELLIOTT LEWIS, *President*.

THE MEN'S CLUB

THE Men's Club gives the male members of the Center an opportunity to meet with each other at monthly get-togethers, enjoy a spirited discussion amongst themselves, listen to a distinguished speaker, partake of refreshments and engage in activities of beneficial interest.

During the year, a leisurely weekend was held at a hotel in Atlantic City, and a very good time was had by all. Again we are planning a Spring holiday at a resort and you will hear more about it soon.

During the State Election Campaign, the Club arranged a political forum, at which Attorney General Lefkowitz, State Comptroller Arthur Levitt, and Ernest Goodel, representing respectively the Republican, Democratic and Liberal

parties, appeared and presented their views. This was indeed a stimulating evening and was completely for informative purposes because it was conducted on a strictly non-partisan basis.

Some of the highlights we are planning for the future are: A program in conjunction with the Friday evening religious services; a quiz night, a Sunday breakfast, and a Dance.

We cordially invite all the men of the Center to participate in our activities. The more we put into the club by way of ideas and active work, the more we can get out of it.

We wish to thank the trustees of the Center, the governing board, the officers, and our religious leaders, for their support and inspiration.

THEODORE D. OSTROW, *President*.

YOUTH ACTIVITIES

IT is at about this time of the year that our youth clubs begin to flower. Only a short while ago there were groups of youngsters thrown together with nothing in common but their ages and school grades. After some intensive work and practice in group dynamics, they have emerged as unified, homogeneous and spirited club groups.

This month our clubs face their first major challenge of the season. They are expected to plan fitting observances of the Hanukkah Festival and devote time to Jewish Book Month. There is no doubt that they will succeed, since our members know it is in their best interests to do so. A number of the clubs have prepared elaborate programs for presentation to an audience of parents and other interested observers.

An arts and crafts program has been instituted for the Intermediates. Sessions are held on Saturday night after club meetings. A feature of this activity is that projects must be so planned by the instructor that every participant has a finished product to take home at the conclusion of each session.

The Seniors are experiencing a great deal of activity. An L.T.F. (Leaders Training Fellowship) group has just been organized for the more mature and serious-minded youngsters. This activity presents a more intensive and positive type of program, with Jewish content on a high level. It is hoped that from this group will come many effective leaders for our own youth clubs as well as for such groups in other Jewish centers.

Toward the end of the month a dance will be held for our members, the proceeds to be applied to subsidies for our U.S.Y. delegates, and on December 24 our delegation will leave for Buffalo to represent our Senior clubs at the National Convention of the United Synagogue Youth. For a period of four days they will join over a thousand Jewish teenagers from all over the country and from Canada in a program of workshops, seminars, study sessions, religious services and Hebrew song and dance. Also included in the schedule is a sightseeing tour by bus involving a trip to Niagara Falls and Canada.

IN OUR HEBREW SCHOOL

THE annual children's Simhat Torah celebration was held on October 6, 1958 in the auditorium. A special pageant depicting the pilgrimage to Jerusalem at the Sukkot festival was presented under the direction of Mrs. Evelyn Zusman. The children marched in the traditional Hakafot. Flags and apples were distributed by the ladies of the Parent-Teachers Association. Rabbi Lewittes presided over the celebration.

The first High School breakfast was held on Sunday, October 19. Morning services were held in the Beth Hamidrash. Mr. George Snow, teacher of the graduating class, spoke on "Eliezer ben Yehuda and the Revival of Hebrew." Breakfast was served by the Hostess Committee of the P.T.A. under the chairmanship of Mrs. Sylvia Moskowitz.

The annual induction of new pupils was held on Saturday, November 1 during the services in the Children's Congregation. A special program was

arranged in which pupils of the first grade took part. Mr. Julius Kushner greeted the parents and new pupils. Rabbi Lewittes invoked the blessing. First grade teachers, Mrs. Jean Beder, Mrs. Betty Rothberg and Mrs. Paula Weinreb were introduced to the parents.

The pupils of our school who began the study of the Humash will participate in a special celebration on Saturday, December 20 in the main synagogue. Rabbi Lewittes will welcome the students and present them to Dr. Levinthal who will bless them and express his hopes that they will show progress in the study of the Humash and Rashi.

The following pupils were selected as officers of the General Organization: President, Barry Kaufman, class 5R-6; Vice-President, Elizabeth Hirsh, class VIII and Secretary, Rachel Glass, class 5R-6. Faculty adviser for the G.O. is Mr. Samuel Scheier.

MR. & MRS. CLUB

"CHA Cha Cha, one, two . . ." The walls of the Ladies Social Room still reverberate with the sounds and cadence of the dancing feet of the members of the Mr. & Mrs. Club and their guests who attended the October 22nd meeting.

The largest opening meeting turnout in a long time was treated to a terpsichorean delight as a result of the efforts of Roy Lewis and his lovely partner. We witnessed some superb exhibition dancing followed by an instruction period in Cha Cha Cha and Merengue. It would appear that we have several accomplished dancers in our midst as four of our group "danced" away with bottles of champagne which were awarded to them as winners of the Champagne Hour. (Only those who wish to be accused of "sour grapes" will infer favoritism on the part of the judges in awarding the two mens'

prizes to our President, Al Rosenthal and our Treasurer, Bill Brief. They were really good.)

Thanks to our executive committee for planning and bringing to fruition such an enjoyable meeting. Let's do it again soon.

Gala Hanukkah Party-

Wed., Dec. 10 at 9 P.M. — Rhoda Brief, Kay Gold and Addy Wasserman, the chairladies and planning committee for the Hanukkah Party, informed the writer, in strictest confidence of course, that they have something really special arranged for the party. They're keeping the details under wraps but knowing their ingenuity and adventuresome spirit it will certainly be fun for all.

Plan to attend and bring your married friends.

SYBIL CEDAR, *Publicity.*

JUNIOR LEAGUE

THE Junior League, our college-age group, has had some very interesting programs. A master schedule has been worked out that features variety, interest and timeliness. Among the more recent

programs that met with success were a movie night and a "post mortem" of the elections by a guest speaker.

For this week Mr. Leonard Sandick, a member and past president of the Junior

League, has prepared a presentation on Jewish Book Month. Next week's meeting will, of course, be devoted to the observance of Hanukkah, with songs, dances, dreidel games and a review of the historical background of the festival.

Other events for this month are: the second lecture in the series on the "Ethics of the Fathers," a reunion party and a trip away from the building.

At the end of the month the Junior League will present its annual symposium at the Late Friday Night Services. The topic will deal with: "What is a Jew?"

Membership in the Junior League is open by application to all young people of college age.

CENTER SPORTS FEATURE

Join your fellow members

Fathers, Sons and all the family

AT THE

KNICKERBOCKER-PHILADELPHIA
BASKETBALL GAME

Sunday Afternoon,
January 11, 1959

AT

MADISON SQUARE GARDEN

Tickets available from the

PHYSICAL TRAINING COMMITTEE

Call Center Desk for reservations

Prices: \$3.00 and \$4.50

Synagogue Ushers

Members who worship with us and who may wish to serve on the Synagogue Ushers Committee are asked to see Mr. Carl A. Kahn, Chairman.

Sponsor an Oneg Shabbat

One of the highlights of our regular Friday Night Services is the Oneg Shabbat sponsored weekly by a member to commemorate a particular event or occasion. Members are invited to contact the Center office for open dates.

APPLICATIONS FOR MEMBERSHIP

The following applicants have applied for membership in the Brooklyn Jewish Center:

ABRAMSON, MAX: Married; Res.: 436 Eastern Parkway; Bus.: Marker, 641 Sixth Ave.; Proposed by Dr. S. T. Markoff.

ALTHOLTZ, DR. JACOB: Married; Res.: 582 Remsen Ave.; Bus.: Physician.

ARONOWITZ, HERBERT: Single; Res.: 304 Brooklyn Ave.; Bus.: Dep't. of Health Education & Welfare.

AXEL, IRVING: Married; Res.: 365 New York Ave.; Bus.: Dress Operator, 1385 Broadway.

BIFFER, BENJAMIN: Married; Res.: 365 New York Ave.; Bus.: Salesman, Davega Stores.

BLITSTEIN, BERNARD: Married; Res.: 1045 St. Johns Place; Bus.: Manager, Daitch Dairies; Proposed by Robert Gutchman, Max Crawford.

BRILLIANT, JOSEPH: Married; Res.: 1010 Lincoln Place; Bus.: Chemical Jobber, 50 East 42nd St.

CIRULNICK, NATHANIEL: Single; Res.: 167 Hooper St.; Bus.: Teacher; Proposed by Max Crawford, Robert Gutchman.

COHEN, SEYMOUR H.: Married; Res.: 240 Crown St.; Bus.: Accountant, 276—5th Ave.

EISENBERG, MURRY: Married; Res.: 264 East 48th St.; Manager, Super Market, 334 Tompkins Ave.; Proposed by Milton Brown.

EPSTEIN, BENJAMIN: Married; Res.: 13 Cloverfield Road S.; Bus.: Textile Jobber, 2281 Nostrand Ave.; Proposed by Leonard Epstein.

FINE, HARRY: Married; Res.: 1368 East 54th St.; Bus.: Electrical Contractor, 1885 McDonald Ave.

FINE, SAMUEL: Widower; Res.: 2260 Benson Ave.; Bus.: Bergen Enterprises, 1552 Bergen St.; Proposed by Israel Kaplan, Meyer Robbins.

FISHMAN, MILTON M.: Married; Res.: 133-06 Rockaway Beach Blvd.; Bus.: Accountant, 26 Court St.; Proposed by Nat Grundfest, Dr. Irving Horowitz.

FRUCHTMAN, CARL J.: Married; Res.: 436 Eastern Parkway; Bus.:

Retail Liquor, 57 Whitehall St.; Proposed by Julius Kushner, Herman Soloway.

GABERMAN, ELLIOT: Single; Res.: 742 Montgomery St.; Student, L.I.U.

GALLANT, SAMUEL: Married; Res.: 1642 President St.; Bus.: Principal, P.S. 193; Proposed by Abr. W. Slepian, James J. Jackman.

GOFTER, ROBERT: Single; Res.: 619 Howard Ave.; Bus.: Teacher, Boys H.S.; Proposed by Robert Gutchman, Max Crawford.

HARRIS, NATHAN: Married; Res.: 629 Ocean Parkway; Bus.: Hardware, 6 W. 18th St., N. Y.; Proposed by Milton Harris.

HOOVER, MISS SALLY: Res.: 919 Park Place.

KITTAY, ISIDORE: Single; Res.: 22 Tapscott St.; Bus.: Salesman, 110 Lafayette St.; Proposed by Max Crawford.

KOENIG, JULIUS: Married; Res.: 270 Crown St.; Bus.: Salesman, 31 W. 31st St.

KRAMER, ABRAHAM: Married; Res.: 1 St. Pauls Court; Proposed by Dr. Felix Horowitz.

KREVER, MISS MYRNA: Res.: 195 Underhill Ave.

KRIEDEL, ROBERT: Single; Res.: 468 Crown St.; Bus.: Sales Trainee, 181 Madison Ave.

KULIK, ARTHUR: Married; Res.: 240 Crown St.; Bus.: Advertising & Printing, 1225 Broadway.

LEVINE, PHILIP: Married; Res.: 1324 Avenue L; Bus.: Insurance; Proposed by Frank F. Rose.

LEVITT, BENJAMIN: Married; Res.: 1669 Glenwood Rd.; Bus.: Attorney, 188 Montague St.; Proposed by Louis Kotimsky, David M. Gold.

LICHENSTEIN, JULES: Married; Res.: 1722 Ralph Ave.; Bus.: Garage Owner, 215 West End Ave.; Proposed by Sam Stern.

LIFFMAN, MISS JUDY: Res.: 375 East 49th St.; Proposed by Norman Matzinko, Harold Kalb.

MAISLER, HERBERT: Married; Res.: 350 Lefferts Ave.; Bus.: Ass't. Manager, 40 Water St.; Proposed by Nathan Wolfe, Oscar Kronenberg.

MENIKOFF, CHARLES: Married; Res.: 594 Remsen Ave.; Bus.: Supermarket, 112 Montague St.; Proposed by Harry M. Levine.

PADLOVSKY, LEONARD: Single; Res.: 316 Alabama Ave.; Bus.: Salesman, Selsi Co. Inc., 29 East 22nd St.

PINKWASSER, ABRAHAM: Married; Res.: 789 St. Marks Ave.; Bus.: Real Estate; Proposed by Mortimer Pinkwasser, Abr. Michelman.

RAITZIK, MICHAEL: Single; Res.: 1401 Carrol Street; Student.

RICK, SIDNEY: Single; Re: 2937 W. 25th St. Bus.: Employee, Union of Fish Workers; Proposed by Aaron Kaplan.

ROOK, SEYMOUR: Single; Res.: 1090 East New York Ave.; Bus.: Veterinarian, 45 Broadway; Proposed by Phil Kaminstein; Bernie Orlofsky.

ROSS, IRWIN: Married; Res.: 50-36 Horatio Parkway; Bus.: Duro Pen Co.; 573 Broadway; Proposed by Sam Streiter.

SAMUELS, SAM: Married; Res.: 1159 55th St.; Bus.: Law Ass't.; City Court, N. Y. C.

SCHACKNER, DANIEL: Married; Res.: 1045 St. Johns Pl.; Bus.: Salesman, Continental Coffee Co.; Proposed by Robert Gutchman, Max Crawford.

SCHIERMAN, MAURICE: Single; Res.: 764 Rockaway Ave.; Bus.: Radiation Detection Instruments, 1229 Flushing Ave.; Proposed by Harold Kalb.

SCHWARTZ, MARVIN: Married; Res.: 364 Lincoln Pl.; Bus.: Lawyer, 320 Broadway.

SCHWARTZMAN, CHAS.: Married; Res.: 415 Albemarle Road; Bus.: Purchasing Agent, Emerson Radio Corp.; Proposed by Paul Kotik, Wm. Brief.

SHAPIRO, MURRAY: Married; Res.: 1156 East 86th St.; Bus. Sales & Traffic Manager, 38 Pearl St.

SILVERMAN, SOL: Married; Res.: 1035 Washington Ave.; Blouse Mfg., 229 West 36th St.

SOHN, LEON S.: Married; Res.: 71-17 Park Drive East; Bus.: Chiropractor, 1722 Pitkin Ave.; Proposed by Milton Slow.

SOLOMON, MISS BETTY: Res.: 1406 Waring Ave.; Proposed by Bella Rose.

STEIN, BEN: Married; Res.: 150 Crown St.; Bus.: Forman, Economy Cover Co., 368 DeKalb Ave.

STEINBERG, SIDNEY: Married; Res.: 1367 East 54th St.; Bus.: Salesman, 60 Bowne St.

STOLITZKY, SAMUEL L.: Married; Res.: 1070 Park Ave.; Bus.: Lawyer, 50 Court St.; Proposed by Nathan D. Shapiro, Harold Halperin.

SULTAN, BERNARD: Married; Res.: 270 Crown St.; Bus.: Insurance, 1663 E. 17th St.

TEITLE, MARVIN: Single; Res.: 151 Legion St.; Bus.: Textile Engineer, 469 7th Ave.; Proposed by M. Berger.

TIVE, MURRAY: Single; Res.: 1905 Bergen St.; Bus.: Inspector, 299 Broadway; Proposed by Max Crawford.

WEGMAN, J. BERTRAM: Married; Res.: 201 Eastern Parkway; Bus.: Lawyer, 60 Wall St.; Proposed by Dr. Moses Spatt, Milton Spatt.

WEISS, ARTHUR: Married; Res.: 532 Lefferts Ave.; Bus. Knitwear, 5731 Hudson Blvd., No. Bergen N. J.

ZAHLER, JOEL: Single; Res.: 195 Underhill Ave.; Bus.: Electronics, 37 West 65th St.

Reinstatements

BLUMBERG, JACK M.: Married; Res.: 346 Carroll St.; Bus.: Lamp. Mfg., 346 Carroll St.

DOBULER, WILLIAM: Married; Res.: 921 Montgomery St.; Bus.: Real Estate, 135 East 42nd St.; Proposed by Murray Cantor.

LIEBERMAN, MARVIN: Single; Res.: 550 Georgia Avenue; Bus.: C.P.A.; 11 Broadway; Proposed by Harold Kalb, David M. Gold.

STEINBERGER, HOWARD: Married; Res.: 140 8th Ave.; Bus.: Textiles, 1160 Broadway; Proposed by Frank F. Rose.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Join a Committee

There is no better way to derive pleasure and personal satisfaction, than by joining one of the many committees of our Center. A new card is being

prepared for mailing to all Center members. Please be sure to indicate your preferences, to enable Committee chairmen to contact you.

Gym News

MEN: Ping pong activity is still popular. Two of our old-timers, Abe Skeer and Joe Schwebel still invariably beat the younger opponents . . . The YFL basketball game players Bert Alpert, Joe Popolow and Dr. Sid Licht are getting in form for the big game soon to be held . . . Handball, as usual keeps our courts very busy—we sometimes wonder whether these enthusiasts have given up their jobs, for at 3 P.M., when our gym opens, there isn't a court available.

MASSAGE DEPT.: Frank Rose and his able staff are always available for body tune-ups—we remind those who have been slightly negligent recently, to find time for a good healthful massage. Says Frank, "see the boys in the back room if you want to keep physically fit."

BOYS: Excellent opportunity for fast swimmers to participate in swimming meets. See the swimming instructors at the pool.

Board of Trustee Vacancy Filled

At the last meeting of the Board of Trustees, Judge A. David Benjamin of 20 Plaza Street was elected to the Board to serve the unexpired term of the late Mr. Samuel Rottenberg.

Employees' New Year Fund

In view of the fact that the employees of the Center are prevented by rules of the institution from accepting gratuities throughout the year, the Center has established an annual New Year's Gift Fund. If you wish to contribute to this fund, please mail your check to the Center.

Hebrew School P.T.A. Meeting

The next meeting of the Parent-Teachers Association of the Hebrew School will be held on Wednesday evening, December 10 at 8:30 P.M. A very interesting program is being planned. All are welcome.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books from the following:

Mr. and Mrs. Leo Blond in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Milton Finkelman in honor of their son's Bar Mitzvah.

Mr. and Mrs. Fred Servetah in honor of their son Bar Mitzvah.

Golden Age Group

Regular meetings of the Golden Age Group of the Center are held each Wednesday afternoon at 1 P.M. Senior members of the Center are invited.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Leo Blond of 23 Balfour Place on the Bar Mitzvah of their son, Joseph, on November 15.

Mr. Harry Fleischman of 961 Eastern Parkway on his engagement to Miss Lorraine Rosen.

Miss Phyllis Popowitz of 4303 Foster Avenue on her engagement to Mr. Martin Soslowsky.

Mr. and Mrs. Morris R. Sprung of 12 East 57th Street on the birth of a son, Gary Stuart, to their children Mr. and Mrs. Robert E. Rappaport on November 13.

A NEW YEAR'S RESOLUTION!

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Resolve to interest your friends and neighbors to join the membership of the Brooklyn Jewish Center this New Year!

The Hanukkah Season is a wonderful time for you to do this—so act now!

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

More than twenty-one centuries have elapsed since the Maccabean victory over the Syrian hordes. We commemorate this event annually with our festival of Hanukkah. But the story of Hanukkah does not emphasize the victory of arms, but rather the victory over a tyrant's attempt to impose upon our people alien laws, customs, and rituals, and to destroy our Jewish way of life. The very date of Hanukkah is significant. The twenty-fifth day of the month of Kislev commemorates the cleansing and rededication of the Temple in Jerusalem. The actual defeat of the Syrians by the Hasmoneans did not even occur until several months later. It is a festival of Hanukkah—dedication—rather than Nitzahon—victory.

The beautiful Hanukkah menorah has always been regarded as the symbol of light and faith. From generation to generation it has shone in the synagogue and glowed in the home, awakening memories of an heroic past, rekindling our ancient faith and sustaining a hope for the future. Thus it has passed through the ages, one light kindling another, preserving our great heritage.

So on this Hanukkah—this festival of dedication—Jews the world over join in a reaffirmation of our faith.

This year we kindle the first light on Saturday night, December sixth.

A very happy Hanukkah to all.

SARAH H. KUSHNER, President.

The first meeting of the season was held on October 1, devoted to the installation of a new president and her cabinet. The anthems were led by Cantor Sauler and accompanied by Mrs. Milton Schiff and prayer offered by Mrs. Benjamin Kreitman followed. Mrs. William Sauler presided and welcomed the audience. She stated that a prayer recited at the completion of a book of the Bible may be appropriately applied to the outgoing officers. "Be strong, Be strong! May you be strengthened in your duties." She congratulated Mrs. Benjamin Markowe for her dedicated service as president of Sisterhood and asked her to report on the activities of the past year.

Mrs. Markowe cited the programs and the projects and thanked the women for their cooperation and devotion. Mascha Benya, accompanied by Mrs. Anik, sang nostalgic melodies. Rabbi Lewittes wished Mrs. Julius Kushner, the new president, success in her endeavors. He had worked with Mrs. Kushner when she served as president of the Hebrew School P.T.A. Her good Hebrew background and her intense interest in Jewish life qualified her for her new important office. Rabbi Levinthal recalled the work of the past presidents of Sisterhood and briefly introduced each of them present.

The installation took place in the midst of our Sukkot festival and Rabbi Levinthal said that the Rabbinic interpretation of the holiday describes women as the beautiful fruit of the tree. The tree, explained Rabbi Levinthal, is Judaism. The installing officer, Rabbi Kreitman, said that the mitzvah of the Succah was not imposed on the women, however they must make the blessings over the Lulav and the Esrog. Women, the *pre-etz-hadar* (the beautiful fruit) represent the joys and beauties of life and enable men to face hardships. Rabbi prayed that Sisterhood and its new president will continue to be the *pre-etz-hadar* of Jewish life.

The honorary directors and presidents of the Sisterhood were returned to office. Rabbi Kreitman installed the Board members and the officers. Mrs. Julius Kushner graciously accepted her new role and asked for the cooperation and support of all the members. The climax of the installation was the presentation of the president's pin and gavel to Mrs. Kushner by Mrs. Markowe. The group partook of delicious refreshments prepared by Mrs. Charles Marks and her committee.

Our glamorous Annual Sisterhood Luncheon, formerly known as the Mother-Daughter Luncheon, was held on Wednesday, October 29. Cantor Sauler led the singing of the anthems and Rabbi Levinthal delivered the invocation. After the luncheon (chicken a la Kotimsky & Tuchman), Cantor Sauler led the *Birkut Ha Manzone*. Mrs. Julius Kushner ex-

tended a warm *Shalom* and introduced the chairman, Mrs. Joseph Krimsky. Mrs. Krimsky said that the Center is the focal point of our social and spiritual life, the lighthouse of ethical teachings whose beam must be kept burning bright. Mrs. Krimsky thanked her co-chairmen, Mrs. Charles Marks and Mrs. Robert Gutchman, and said that they well deserved the orchids they wore. Mrs. Maurice Bernhardt was thanked for obtaining the cosmetic samples presented to each lady.

Rabbi Kreitman, said he felt that it was appropriate for the Sisterhood to present a fashion show at the Center. The Rabbis of old in their commentary stated that a woman should desire to wear good clothes. Even a mother and a grandmother should primp herself, said the sages of days past. But fashions represent change and the synagogue stands for permanence. Rabbi cautioned us not to surrender the synagogue to fads. However a Synagogue that does not take cognizance of the changes in life and remains aloof will become a fossilized ivory tower. The Center must continue to adapt to the fashions of life and yet maintain its core of permanency.

Coming Events

Thursday Evening, December 11—8:30 P.M.—We hope to see you and your friends at our gala Hanukkah party. The highlight of the evening is "Hanukkah the World Over in Story and in Song," musically illustrated by our Center Choralists under the direction of Cantor Sauler. Hanukkah refreshments will be served.

Sunday Evening, December 14—Our memorable Dinner-Dance.

Monday, January 5—12:30 P.M.—Meeting for Board members.

Thursday, January 8—On this day, the Federation of Jewish Women's Organizations will sponsor a lecture entitled "The Theatre in Review" at the Congregation Emanuel Community House, 1 East 65th Street. It will begin at 11 A.M. Further information available from Mrs. Julius Kushner.

Tuesday, January 13—Reserve this date for Sisterhood's Dessert Luncheon and Card Party. More about this later.

A very happy Hanukkah to all!

Annual Report of Sisterhood

Mrs. Benjamin Markowe

It is with a certain nostalgia that I render this annual survey of progress during the past year, which is my last major message to you. I hope it will reflect a picture of accomplishments and achievements during the past three years.

Ample evidence of the selfless dedication to the work of Sisterhood is manifested in the account of the many projects which Sisterhood realizes in any one year. Taking one project at a time, you can more readily become aware of the magnitude and the need of Sisterhood's cooperation in all areas, spiritual, social, educational, philanthropic. In our records maintained by our Secretary and Treasurer are listed many groups who are the direct beneficiaries of all of Sisterhood's intensive efforts.

Our first event of the season, the Annual Sisterhood Luncheon, has always engendered a true and warm relationship among the women of the family. Doris Mattikow and her co-chairmen, Ann Black and Syd Seckler were instrumental in arranging a tremendously successful luncheon last year.

The 1958 Torah Fund Luncheon was effectively outstanding. Chairman Sadie Soloway, assisted by Ann Bernhardt and Sylvia Moskowitz, together with the Chairman of our Chai Club, Sarah Kushner, expanded the interest in the work of our national body, The National Women's League of the Jewish Theological Seminary. Among the 200 guests present were approximately 70 members of our Chai Club who had donated \$18 and over to this worthy enterprise. You will remember the fine dramatic contribution given by our Sisterhood players in the moving playlet "The Key to the Ark". The presence of Dr. B. Segal, Executive Director of the United Synagogue of America, added dignity to a memorable function.

Our campaign for the United Jewish Appeal took an added impetus under the able chairmanship of Edna Krinsky together with her co-chairman, Pauline Brown, Ethel Dan, and Rose Meislin, and the relentless efforts of the Special Gifts Chairman, Molly Meyer. The occasion

was particularly marked as a testimonial to an ardent Sisterhood member of long standing, Mrs. Rose Fleischman.

The sale of Israel Bonds was immeasurably increased thru the encouragement of our Chairman, Ann Weissberg.

On behalf of the Federation of Jewish Philanthropies, we are indebted to Stella Coopersmith and her committee for an excellent financial showing.

Our Sisterhood is also a member of the Federation of Jewish Women's Organization, and one of its projects, Serv A Camp, is a measure of real help and encouragement to veterans in several hospitals in Greater New York. As our Chairman, Syd Seckler, moved from our vicinity, an expression of thanks is due Dorothy Gottlieb for taking over this worthwhile and humane cause.

Another national project on Sisterhood roster is the Red Cross, whose chairman, Molly Meyer, strives indefatigably in its behalf.

Besides the women power and cooperation given the Center for the Dinner-Dance and Journal of last year, Sisterhood was very happy to establish a precedent (which we hope will be an annual privilege), in presenting the Center with a check for \$1,000, was raised at our first theatre party in many years. Lily Lowenfeld, Sisterhood Journal Chairman, and her committee, are to be congratulated for their extremely fine efforts on the Journal.

What was another great social event of the year, (our spirits in no way lessened by the driving rain that evening) was *this* year's successful Theatre Party, "Say Darling," about which I can only say "Darling" to one who was in truth a one woman-committee. Clara Meltzer, Chairman of both Theatre Parties, almost single-handed helped swell Sisterhood's funds *this* year by \$1,500. This sum too was immediately turned over, with much pride, to the Center for the new carpet which adds to the enhancement of our Synagogue.

After many years, Sisterhood resumed a social event to which, from all indica-

tions, our members will look forward to each year. Our Card Party under the direction of Faye Gutchman with Myra Glick and Betty Marks at her side, yielded more than \$300 and afforded the members an evening of merriment and sociability.

Our programs during the year have continued in the same high level as always. Our own Harry Blickstein, a noted educator, Trustee, Secretary of our Center, opened the season with his inimitable brand of wit. Jewish Book Month was marked by an excellent review on the book "Great Ages and Ideas of the Jewish People" by Mrs. Faye Schenk, noted Hadassah leader, wife of Rabbi Max Schenk. On the communal front, we enjoyed a timely discussion on "Civic Affairs is our Affair" rendered by Anne Gelfand, who represented the League of Women Voters. For Music Month celebration, the Sauler family provided delightful Jewish Music. Educationally, we were privileged to hear at another meeting an interesting message by Rabbi Moshe Samber, National Director of Leadership Fellowship Training, on the impact of Torah in the World today.

Our Annual Institute Day, to which each year, we invite the constituent members of Brooklyn Branch, was a cultural treat. Guided by the theme "Judaism in the New Age," the pattern of the program was very much in keeping with the principles of Conservative Judaism. Dr. Trude Weiss Rose-Marin editor of the *Jewish Spectator*, and Mr. Bernard Resnikoff, the National Director of the Camps Ramah, were the guest speakers of the day. Cary Aminoff and Nancy Markowe added an account of their experiences as Campers to the film "A Voice is heard in Ramah." To set the spiritual tone of the day, we were very fortunate in hearing a fine message from our revered Rabbi, Dr. Levinthal, and the moderator was our ever helpful Rabbi, Dr. Kreitman.

The cultural values which Sisterhood women incorporate in their daily lives were emphasized in a Symposium, "The Synagogue and Social Action" presented at our late Friday evening services last March. The papers submitted by the panelists, Shirley Gluckstein, Mary Kahn, Clara Meltzer and Edith Sauler, were extremely interesting. The program also

included reading of prayers by Ann Bernardt, Esther Feit, Faye Gutchman and Margie Lovett. An Oneg Shabbat sponsored by Sisterhood followed the services.

At our Sisterhood meeting in April in honor of Israel's 10th Anniversary, our own Sarah Kushner delivered a very enlightening talk on Israel's leaders and her progress. That afternoon we had the pleasure of hearing Tova Ronnie, an Israeli Folk Singer and Dancer.

A fitting conclusion to Sisterhood's fiscal year, as well as a perfect tribute to all Jewish mothers, was the subject of our Mother's Day Tea in May. Singled out for a special tribute, was our dear Rebettzin, May Levinthal, the very charming and devoted helpmate of our Rabbi Israel H. Levinthal. As guest of honor, she was exalted by her family and friends, who regard her as a true *Asches Chayel*. She provided a lovely subject for a lovely setting.

During the year, our Sisterhood frequently acted as Hostesses for the weekly Friday night Oneg Shabbat and Hebrew School functions. Our work also brings us in close touch with our Youth Activities and the children of our Hebrew Schools. Besides the annual scholarships which Sisterhood awards to outstanding students, we present Bibles to the Bat and Bar Mitzvah children, Book of Jewish Thoughts to the graduates of the various Hebrew School classes. The Saturday Kiddush arranged each week by Edna Krinsky and Sylvia Moskowitz for the children of our Junior and Junior Junior congregations, are individually sponsored by members who wish to celebrate their Simchas with the children in our Institution. Members also share their memorable occasions by way of our Cheer Fund, whose Chairman, Fanny Buchman, cheerfully collects, and our Treasurer Lil Levy just as cheerfully dispenses to many philanthropic interests. Sisterhood too presents Chanukkah gifts annually to the patients of the Jewish Home of Chronic Diseases. We are very grateful to Sadie Kaufmann and Rose Meislin for their work in this direction. And many thanks to Irene Schiff who sends copies of "Jewish Home Beautiful" to our Brides and also serves as Sisterhood's pianist.

My thanks also to Cantor William Sauler for his able assistance whenever called upon, and many thanks to Mr.

David Gold our Executive Director and the office Staff for their fine services.

It is quite obvious that all of the events and projects enumerated above could not have been as successful, were it not for the diligent recording of our several scribes. I hereby offer my sincerest thanks to our recording secretaries, Ida Sandler and Edna Krinsky; our Social Secretary, Dorothy Wisner; our Financial Secretary, Pauline Brown. To our competent treasurer, a debt of gratitude for maintaining our financial records in such an excellent shape and who has kept us in the black, so to speak.

An organization needs publicity to encourage members' interest in their endeavors. Our Sisterhood Page editor, Joyce Kreitman, has a delightful and interesting style, and we read her comments, notices and reports with genuine pleasure.

This report would be incomplete if I did not extend my heartfelt thanks once

again to three wonderful and illustrious Rabbis who have inspired me in my efforts. The wisdom and inspiration of Dr. Levinthal has ever been a beacon of light and encouragement to me. Dr. Kreitman has given me invaluable assistance and guidance in every Sisterhood venture and I am ever so grateful to Rabbi Lewittes for his eloquent messages and his cooperation.

We recognize anew the challenges and the responsibilities that are ours. We have, progressed continuously in our services to Jewish and humanitarian causes, conscious that each new year must see us achieving broader vision, increased in strength, wider horizons, greater accomplishments.

On this note, with appreciation and gratitude to all of you for having given me the privilege of serving you, our Center and the cause of Judaism, however humbly. I take leave as President but give you my genuine pledge to be available whenever I am called.

CENTER COMMITTEE CHAIRMEN 1958-1959

Administrative Committee:
Budget Committee:

Bulletin Committee:
Cemetery Committee:

Chebra Kadisha Committee:
Delinquent Accounts—Retention Committee:

Forum and Education Committee:

Fund Raising Activities Committee:
Hebrew Education Committee:

House Committee:

Institute for Jewish Studies for Adults:
Library Committee:
Membership Committee:

Physical Training Committee:

Publicity Committee:

Committee on Ritual and Religious Services:

Social Committee:

United Synagogue Relations:
Visitations Committee:

Youth Activities Committee:

Youth Congregations Committee:

Emanuel Cohen, Chairman.
Edward Isaacs, Chairman; David Speigel, Co-Chairman.
Louis Kramer, Chairman.
Theodore D. Ostrow, Chairman; Isidor Fine, Hon. Chairman; Aaron Gottlieb, Vice-Chairman.
Louis Albert, Chairman.
Morton Klinghoffer, Chairman; Max Goldberg, Co-Chairman.
Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.
Hon. Maurice Bernhardt, Chairman.
Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.
Aaron Gottlieb, Chairman; Milton E. Spatt, Vice-Chairman.
Dr. Reuben Finkelstein, Chairman.
Dr. Reuben Finkelstein, Chairman.
James J. Jackman, Chairman; Hon. Abraham Lindenbaum, Co-Chairman; Leo Kaufmann, Vice-Chairman; Benj. Wisner, Vice-Chairman; Samuel H. Goldberg, Frank Schaeffer, Hon. Chairmen.
Seymour Glass, Chairman; David B. Kaminsky, Hon. Chairman; Isador Lowenfeld, Hon. Vice-Chairman.
Louis J. Gribetz, Chairman; Hon. William I. Siegel, Vice-Chairman.
Jack Sterman, Chairman; Abraham W. Slepian, Co-Chairman; Leo Kaufmann, Vice-Chairman; Louis Daum, Hon. Chairman.
Sub-Committees of the Religious Committee: Musical Services: Irving S. Horowitz, Chairman. Ushers Committee: Carl Kahn, Chairman.
Carl Kahn, Chairman; Ira I. Gluckstein, Hon. Chairman.
Benjamin Markowe, Chairman.
Abraham Meltzer, Chairman; Louis J. Palatnick, Vice-Chairman; Philip Palevsky, Max Goldberg, Hon. Chairmen.
Harry Goldstein, Chairman; Irving I. Rubin, Hon. Chairman.
Harry Goldstein, Chairman.

ANNUAL REPORT OF THE BROOKLYN JEWISH CENTER

By the PRESIDENT, Dr. MOSES SPATT
on October 23, 1958

I AM happy to welcome the members of the Brooklyn Jewish Center to our 40th Annual Meeting. This is the sixth time that I have had the privilege of reporting to you on the progress and activities of our beloved institution. Our 40th year is another milestone in our history, and your officers, trustees and governors are giving much thought to our past accomplishments and to a reevaluation and review of our future role in the Community.

CENTER FINANCES

As I have previously indicated, our Center has four main sources of income. First, the dues received from members annually; Second, the income from our Kol Nidre Appeal; Third, the income from our Journal-Dinner-Dance; and fourth, the income from our Catering Department.

The more effective manner in which we have been conducting our Kol Nidre Appeal during the past two years has resulted in substantially greater income from this source. Last year, our appeal brought in about \$24,000. I am very pleased to report that this year, our Kol Nidre Appeal total was increased to \$34,000. We have achieved this happy result, as those of you who worship here during the High Holidays know, with a maximum of dignity and a minimum of disruption to our services. I deeply appreciate the efforts of our chairman, Mr. Emanuel Cohen, and our vice-chairman of this year's campaign, Mr. Harry Leventhal, and judge Maurice Bernhardt, and their entire committee for their efforts in this campaign. I once again urge all members present to increase their contributions, if they possibly can, or to make an original pledge. As we did last year, all contributions will be listed in the December issue of our *Brooklyn Jewish Center Review*.

JOURNAL-DINNER-DANCE

If the Journal-Dinner-Dance is to maintain its position as one of the major

sources of Center income, the event this year must be a financial success. I need not tell those of you who have been to previous dinner-dances of the wonderful social events they have been. I urgently appeal to you to give full-hearted support to the committee chairman, our vice-president, Frank Schaeffer, and his co-chairman and the entire committee. For this year's dinner-dance, our committee has very wisely decided to honor the two chairmen of the previous dinner-dances, Mr. Harry Leventhal and Judge Murray T. Feiden.

MEMBERSHIP

Periodically you read in our *Bulletin* and *Review* of a membership drive being conducted under the chairmanship of Mr. James Jackman, who heads our membership committee. While these drives have been successful to a great extent in offsetting our losses due to resignation, and the unfortunate passing away of members, all of us, who have the Center at heart must bear in mind that we are constantly sustaining a membership drive.

There should be no period of time when our personal efforts to get new members should lag. The potential for new members of the Center in this neighborhood is still very high. We call to your attention the parents of children who attend our Hebrew School, and the parents of children who belong to our clubs who are not members of the Center. The attendance at our high holydays services of non-members of the Center is further proof that there are hundreds of people living in the area of the Center who are potential members. Enrolling new members of the Center is a job for everyone, and it has been demonstrated time and time again that with the minimum of effort, it is possible to enroll your neighbor.

I cannot over-emphasize the value of personal contact and personal persuasion in getting new members. You are no

doubt aware that throughout my report the words "Community," "Community Interest" and "Community Activity" is mentioned almost as often as membership interest and membership activity.

We cannot divorce the Brooklyn Jewish Center and its services from the community. This is a fact that you, in seeking members for the Center, should stress. There is an obligation of the community to respond favorably to the rich rewards of Center membership. The very existence of our institution in this area, especially for programs such as the Hebrew School and clubs, where scholarships are awarded on a partial or full basis, obligates the community to us. Groups servicing other organizations continue to meet regularly at the Center for, I might say, a very nominal charge, and some at no charge.

CENTER ACTIVITIES

You are all familiar, from your reading of the Center publications, of the many activities that take place every week in our building. Our religious services continue to be most inspiring and attract large numbers of worshippers from the community. The same high standard which has characterized the services in past years is being maintained, and one need only talk to former worshippers who have moved away to know to what extent our services can be missed. The sermons delivered by our distinguished Rabbis, Dr. Levinthal and Dr. Kreitman, are noted for their exceptionally high standards. I might parenthetically call your attention to Dr. Levinthal's recently published book "Point of View," and I trust that every member of the Center will own at least one copy. The book is an elaboration of four Friday evening sermons of a series which Dr. Levinthal delivered last year on the four divisions of American Jewry: Orthodoxy, Conservative, Reconstructionist and Reform.

Our past High Holy Days services were outstanding and we extend our deep appreciation to our cantor, William Sauler, and to the choir for their devoted services.

Our Ritual and Religious Services Committee, under the chairmanship of Mr. Jack Sterman, is on constant guard to maintain the dignity and reverence of our services. I wish to extend my deep appreciation to Mr. Sterman for his devotion to his responsibility. Our thanks are extended to Mr. Abraham W. Slepian, who has rendered dedicated services on the High Holy Days, and continues to do so throughout the year.

EDUCATIONAL ACTIVITIES

Our educational activities at the Center are divided into the following categories: The Hebrew School, The Institute for Jewish Studies for Adults, Lecture Series, The Library, Center Publications, Junior and Children's Congregations and The Youth Clubs.

The Hebrew School is subdivided into a 3-Day-a-Week Session, a 2-Day-a-Week Session, and a 1-Day-a-Week Session, and this year, our Hebrew School enrollment again shows a total of well over 500 boys and girls.

The School program is directed very ably by Rabbi Mordecai Lewittes, who has been with us for more than twenty years. For the past two years he has been ably assisted by Mr. Leo Shpall, the assistant principal. The over-all responsibility for the Hebrew School program is vested in our School Board, whose chairman, Mr. Julius Kushner has given unstintingly of his time and energy in supervising the school activities.

Aiding our Hebrew School educational activities is the Parent-Teachers Association of the School, which again this year is under the capable leadership of Mrs. Herman Soloway.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Our Institute for Jewish Studies for Adults has entered upon its 26th year and its program of studies is open to member and non-member. It is being successfully guided by its chairman, Dr. Reuben Finkelstein, and is under the direct supervision of Rabbi Kreitman and a very competent faculty.

LECTURE FORUM

During the past year, the Center continued to sponsor for members and the general public a number of forum evenings of lectures and discussions devoted to subjects of vital current interest to us as Jews and as Americans. Our forum committee which has been headed by Mr. Harry Blickstein, the secretary of our Center, will continue to function in this manner in the future.

LIBRARY

Our Library is performing an important service to our school, and to our members and to the community. We are cognizant of the services of Dr. Elias Rabinowitz, our librarian, and the library committee under the chairmanship of Dr. Reuben Finkelstein. We invite each of you to make use of its facilities.

CENTER PUBLICATIONS

Our Brooklyn Jewish Center *Review* is published four times during the year (at Rosh Hashanah, at Hanukkah, at Passover and at Shabuot) and there continues to be a wide range of interesting and provocative articles in these issues. The demand for copies of our *Review*, both locally and from many communities in this country, and abroad, continues to grow. Our gratitude again to Mr. Louis Gribetz, the chairman and Mr. William I. Siegel, the vice-chairman of the *Review* Committee. Our Brooklyn Jewish Center *Bulletin* continues to bring to the members the day to day information on all the activities at the Center. Our thanks to Mr. Louis Kramer, the chairman of the Bulletin Committee, for his supervision of the publication.

JUNIOR CONGREGATION AND CHILDREN'S CONGREGATION

The two congregations, which meet for worship at the Center every Sabbath and Holiday, are under the guidance of the Youth Congregations Committee, whose devoted chairman is Mr. Harry Goldstein. The services in both congregations, which are conducted by the children themselves, are a delight to any adult who will visit them. Our special thanks to Mr. Leo Shpall, who has again this past year directly supervised the activities of the Junior Congregation, and to Mrs. Evelyn Zusman, who is in charge of the Children's Congregation, where the youngest of our children are

taught from the very early stages of their lives, the elements of our Synagogue Ritual.

YOUTH ACTIVITIES

One of our important Center Departments is that of youth activities. The club program offered by this Department has achieved wide appeal, not only for children of members, but also for others in the community. Several hundred children meet at our building each week, and the program is under the able guidance of the chairman, Mr. Irvin I. Rubin, and of Mr. Hyman Brickman, the supervisor. Our thanks to all who serve on this Committee.

SOCIAL COMMITTEE

The Social Committee of the Center continues to be under the guidance of Mr. Ira I. Gluckstein. I know of Mr. Gluckstein's many efforts to achieve coordinated social activities within the Center through co-operative efforts of the Sisterhood and the Men's Club especially. In this area of social activity, we can undoubtedly resolve much of the problem that we have in retaining members of the Center.

PHYSICAL TRAINING DEPARTMENT

Our Physical Training Department continues to render a fine service to our members. A new chairman, Mr. Seymour Glass, and a revitalized committee have assumed responsibility in the Gymnasium Department for much of the fund-raising activities in behalf of the Institution. We look forward to a general revitalization of the Physical Training Department, which we know continues to be a major factor in attracting people to membership.

HOUSE COMMITTEE

Our building requires constant attention, not only in maintenance, but in capital improvements. We are most fortunate in having as the chairman of our House Committee, Mr. Aaron Gottlieb, whose untiring devotion to his responsibility reflects itself in the magnificent way in which our building is maintained.

At considerable expense to ourselves, we have placed new carpeting in the Synagogue, and I am certain that all of us are aware of the new drapes in this room, and in the men's social room. I

want, at this point, to especially thank the Sisterhood of the Brooklyn Jewish Center for their contribution of \$1,500 towards the purchase of the carpeting.

SISTERHOOD

The Sisterhood continues to flourish and to expand on its programs and areas of interest. Uppermost in the minds of the officers and members of the board is the welfare of the Brooklyn Jewish Center. Our grateful thanks are extended to Mrs. Benjamin Markowe, who recently retired from the presidency of the Sisterhood, but who continues to devote her time and energies to the group. Our congratulations are extended to Mrs. Julius Kushner, who succeeded to the presidency of the Sisterhood, and has been recently installed in that office.

YOUNG FOLKS LEAGUE

The Brooklyn Jewish Center Young Folks League continues to be in the forefront of groups of its type in the Conservative movement. It is an interesting factor, but true, that though the number of members in the Young Folks League has decreased within the past several years, the interest of the group in the Center has been maintained to our benefit. We are especially grateful to its president, Mr. Elliott Lewis, and the officers and Board members for their work. We note at this time, with especial thanks, the recent contribution to the Kol Nidre Appeal Fund of \$1,500 from our Young Folks League.

MR. AND MRS. CLUB

It is from such a group as the Mr. and Mrs. Club of the Center that our future leadership should spring. Both the Young Folks League and the Mr. and Mrs. Club of the Center have supplied, over the course of years, many of our younger leaders. I make this special appeal to all younger married people of the Center to attend the regular meetings of this group.

GOLDEN AGE GROUP

The older members of the Center and of this Community have already established the Golden Age Group on firm ground. Their meeting schedule has expanded in the past year, so that a room in one of our Lincoln Place Buildings is made available to them each week day afternoon, and Sunday afternoon, for

informal get-togethers. Mr. J. L. Horowitz continues to serve as president of the Golden Age Group.

MEN'S CLUB

Our Center Men's Club in its initial year, achieved notable success in many of its monthly meetings. The Men's Club serves as a prime area in which to integrate all of the men who are members of the Center. I urge that all men actively join the Men's Club. Our thanks are extended to Mr. Theodore D. Ostrow, who continues to serve as president of the Men's Club, and to the officers and program committee for their efforts to enhance this group.

COMMUNITY ACTIVITIES

Our Center continues to espouse many Jewish and national causes. Our members are active participants of Fund-Raising in behalf of the United Jewish Appeal, Federation of Jewish Philanthropies, the Jewish Theological Seminary of America, and the Organization Devoted to the Sale of State of Israel Bonds. Again this year, as we embark on these activities, I wish to announce that the opening dinner at the Center in behalf of the Federation of Jewish Philanthropies, will be held November 20th, and the guest of honor chosen by the Committee is our trustee, Mr. Edward Isaacs. The chairman of the Dinner Committee is Mr. Theodore D. Ostrow. In due course, you will receive, through the mail, the notification of other functions which will take place at our Center. Your active participation and contribution to these most worthwhile causes is urged. As in the past, our Sisterhood, Young Folks League and Mr. and Mrs. Club continues to arrange separate functions for each of these drives.

I might also call to your attention the fact that the Jewish National Fund has received the sum of \$2,400 through the sale of high holyday tickets.

It is my sad function at this time to report the great loss recently suffered by our Center. One of the most important founders of this Institution, and its first president, Mr. Samuel Rottenberg, has been called to his eternal abode. His constant devotion to our Institution will be sorely missed. There will be special services held later in memory of Mr. Rottenberg.

At this time, I should like to express my thanks and appreciation to all who have worked hard in conducting the daily affairs of our Center, and I extend my wholehearted thanks to my fellow officers, Hon. Maurice Bernhardt, and Frank Schaeffer, our Vice-Presidents; to Fred Kronish, our Treasurer, and to Harry Blickstein, our Secretary.

My especial thanks go to the honorary presidents of our Center, Mr. Isidor Fine and Hon. Emanuel Greenberg, whose help and counsel have been extremely valuable and comforting over the period of years I have served as president.

I wish to express my gratitude to the members of the Board of Trustees, to the Governing Board, the chairmen, vice-chairmen, members of the various committees, the officers and the Board of the Sisterhood, the Mr. and Mrs. Club, the Young Folks League, the Men's Club, and the Parent-Teachers Association, and the Golden Age Group.

We are sincerely grateful that we are blessed with the presence and inspiration of our spiritual leader, Dr. Israel H. Levinthal. This past year witnessed our celebration of his 70th birthday, and the outpourings of men and women, and good wishes from throughout the country, was indicative of the great respect in which Dr. Levinthal is held.

Our sincere thanks are again extended to Rabbi Benjamin Kreitman for his devoted efforts for the betterment of our Institution, and for the splendid progress made by all departments which function under his direct supervision. We take continued pride in the Growth of the Sunday Morning Mishna Class, which only this past Sunday started its year's work.

We are all deeply grateful for the fine cooperation which the Center has received from Rabbi Jacob S. Doner, in conducting his Saturday Afternoon Class in Talmud.

Our thanks to Dr. Elias N. Rabinowitz, our librarian, and our special thanks to Cantor William Sauler, who has recovered his strength and health, and continues to serve us with the same devotion as in the past.

We appreciate the continued work at the Center of Mr. Sholom Secunda, our musical director, and Reverend Meyer

(Continued on page 27)

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The following is a list of the 1958 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

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Bernhardt, Maurice	Gottlieb, Irving J.	Leventhal, Harry	Schiff, Dr. Milton
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Blank, Samuel	Greenberg, Jos. L.	Leventhal, Stephen	Schnell, Mrs. Louis
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Brenner, Phillip	Harmatz, Jacob	Levy, Abraham	Siegel, Hon. Wm. I.
Burros, Elias	Herzfeld, Max	Markoff, Dr. Samuel T.	Slepian, Abraham W.
Cohen, Emanuel	Holtzmann, Hon. Jacob L.	Markowe, Benjamin	Spatt, Dr. Moses
Cooper, Harry	Horowitz, Irving S.	Melker, Abraham R.	Spiegel, David
Danziger, Sidney	Horowitz, Mrs. Jos.	Miller, Mrs. Morris	Spiegel, Ike D.
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Elofsky, Samuel	Isaacs, Edward	Ostow, Kalman I.	Steingut, Mrs. Irwin
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Ginsberg, Moses	Kline, Mrs. B. J.	Rous, Ben	Wolk, Frank
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Ballas, Max	\$50	Degen, Jerome	\$10	Goody, Mr. & Mrs. Charles (in memory of Mr. & Mrs. Harris Goody & Mr. & Mrs. Nathan F. Wolfe)	\$100	Holtzmann, Jacob & Howard	\$750
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Bass, Dr. Frank G.	\$50	Douglas, Dr. & Mrs. Harold	\$25	Gottlieb, Irving J.	\$125	Horowitz, Abraham	\$18
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Berman, Mr. & Mrs. Aaron A. (in memory of father, Harry)	\$18	Feiden, Judge Murray T.	\$25	Greenblatt, Samuel (in memory of Samuel Rottenberg)	\$50	Husid, Myron S.	\$5
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Blickstein, Harry (in memory of sister Sylvia)	\$25	Finkelstein, Dr. Reuben	\$25	Gutchman, Mr. & Mrs. Robert (in memory of Louis Rivkin)	\$50	Jerrold, Dr. Harry E.	\$50
Blickstein, Harry (in memory of Samuel Rottenberg)	\$25	Finkelstein, Dr. Reuben (in memory of Samuel Rottenberg)	\$25	Gutchman, Mr. & Mrs. Robert	\$18	Kahn, Dr. J. J.	\$36
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Booth, Benjamin	\$10	Fortunoff, Mr. & Mrs. Max	\$5	Hackman, Aaron	\$10	Kaplan, Mr. & Mrs. Hyman	\$10
Borger, David	\$25	Freedman, Mr. & Mrs. Harry A.	\$75	Halperin, Mrs. Helen (in memory of brother, Bernard L. Spiegel)	\$50	Kaplan, Regina	\$5
Brenner, Mr. & Mrs. Phillip	\$100	Fried, William	\$25	Halperin, Louis	\$150	Kaplan, Robert	\$5
Blacher, Chas.	\$125	Friedberg, Nathaniel	\$200	Halperin, Nathan	\$25	Kaplan, Mrs. Samuel	\$10
Brenner, Mr. & Mrs. Louis	\$25	Frieman, Reuben	\$600	Harmatz, Jacob	\$50	Katz, Irwin I.	\$100
Bresnick, Stanley C.	\$10	Gaberman, Morris	\$10	Harrison, Emanuel M.	\$25	Katz, Sidney M.	\$18
Brief, William	\$10	Gabriel, Mrs. Frances (in memory of husband, Barnett)	\$25	Haupt, Joseph	\$50	Kaufmann, Mr. & Mrs. Leo	\$10
Brimberg, Henry	\$18	Gartenberg, Samuel	\$10	Hecht, Dr. Darwin	\$50	Kay, Gilbert	\$10
Brimberg, J.	\$18	Gellis, Mrs. Jennie	\$100	Heimowitz, Max (in memory of brother in law Louis Levine)	\$25	Kayser, Alexander & Henrietta B.	\$25
Bromberg, Mrs. Michael	\$5	Ginsberg, Moses	\$1000	Heimowitz, Max (in memory of brother in law Benj. P. Geller)	\$25	Kershner, Dr. David (in honor of Dr. Reuben Finkelstein)	\$50
Brown, Harold M.	\$18	Ginsberg, Moses (in memory of Samuel Rottenberg)	\$100	Heimowitz, Max (in honor of Lynn Carol, grandchild of Mr. & Mrs. Joseph Heimowitz)	\$25	King, Mrs. Henry K. (in memory of husband)	\$10
Brown, Irving	\$25	Genberg, Joseph	\$15	Heimowitz, Max (for a speedy recovery to our dear friend, Morris Koster)	\$25	Kirschner, Dr. Alfred & Family	\$15
Buchman, Mrs. Fannie (in memory of beloved husband Morris)	\$10	Gittelstein, George	\$50	Heller, Jacob E.	\$5	Klein, Mrs. Lillian C. (in memory of husband Louis)	\$10
Buck, Bernard L.	\$25	Gittleman, Dr. Isaac F.	\$18			Klein, Mr. & Mrs. Robt.	\$25
Burickson, Muriel	\$5	Glassman, Anna & John	\$5			Kline, Mrs. Benjamin J. (in memory of husband)	\$100
Burros, Elias	\$50	Glaubman, Mrs. Gussie	\$10			Klinghoffer, Morton	\$25
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Caplow, Samuel N.	\$10	Goetz, Meyer	\$150			Konovloff, H.	\$10
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Krieger, Mrs. Anna (in memory of husband Dr. Jacob)	\$10	Maslow, Dr. & Mrs. Herman L. (in memory of Mr. & Mrs. Simon Halperin)	\$50	Rosof, Dr. Irving L.	\$54	Spatt, Milton (in memory of Samuel Rottenberg)	\$50
Krimsky, Joseph J. (in honor of son Roger Mitchell's Bar Mitzvah)	\$50	Maslow, Harry	\$25	Rothkopf, Abraham	\$150	Spatt, Dr. Moses	\$1250
Krinsky, Dr. Nathan	\$50	Matusoff, Bernard J.	\$18	Rothschild, Sali	\$25	Spatt, Dr. Moses (in memory of Samuel Rottenberg)	\$1000
Kronish, Fred	\$1000	Meerbaum, Mrs. Tillie	\$50	Rothstein, Wm.	\$10	Spatt, Dr. Moses (in honor of Dr. & Mrs. Israel H. Levinthal's 50th wedding anniversary)	\$50
Kuhn, Mrs. Wm.	\$36	Michelman, Abraham	\$25	Rowen, Jack	\$10	Spatt, Dr. Moses (in memory of Marjorie Kramer)	\$25
Kushner, Julius	\$500	Miller, A. H.	\$10	Rubenstein, Chas. (in memory of father, Asher)	\$18	Spiegel, David	\$100
Lavine, Henry I.	\$25	Miller, Mrs. Morris (in memory of husband, Morris)	\$25	Rubin, Irvin I.	\$75	Spiegel, Emanuel H. (in memory of Sylvia K. Spiegel)	\$10
Lazarowitz Family	\$60	Mitnick, Irving	\$25	Rubinow, Mr. & Mrs. Jack	\$10	Spiegel, Mr. & Mrs. Simon	\$25
Lazarowitz, Joseph	\$35	Monto, Dr. Jacob	\$25	Ruchman, Dr. Jacob	\$25	Spitz, Henry A. (in memory of Hyman & Jenny Spitz)	\$200
Leaks, Dora	\$25	Moody, Harry A. (in memory of mother)	\$10	Rosenwasser, Maurice J.	\$25	Stang Jack (in memory of Samuel Fish)	\$10
Leavitt Family	\$60	Morris, Joseph	\$25	Sackedorf, Dr. Isadore H.	\$25	Steingut Stanley (in memory of father, Irwin)	\$50
Leibler, Roy	\$25	Morse, Mr. & Mrs. Robert A.	\$25	Safier, Arthur (in memory of Charles Korenvaes)	\$25	Stern, Elliott	\$10
Leiss, Albert	\$10	Moscowitz, Ralph	\$100	Salwen, Mrs. N. (in memory of husband, Nathan and son, Harvey)	\$10	Sterman, Jack	\$225
Lemberg, Samuel	\$1100	Munzer, Harry	\$18	Sandler, Oscar	\$5	Stoloff, Mrs. Benj.	\$10
Lemberger, Jacob	\$10	Nass, Harry	\$10	Schaeffer, Frank (in memory of Samuel Rottenberg)	\$100	Stone, Benjamin	\$25
Lemler, Elsie (in memory of George M. Freeman, Brother)	\$5	Nelson, Dr. Louis	\$25	Schaeffer, Sam	\$15	Strongin, Harry	\$250
Lemler, Samuel	\$10	Neuschatz, Jacob	\$10	Schatzow, David H.	\$18	Sufrin, Isidor (in memory of Joseph Goldberg)	\$25
Levenson, Mr. & Mrs. Julius	\$25	Nisselson, Ellis	\$36	Schauber, Morris	\$18	Sussman, D.	\$25
Levenson, Dr. Samuel M.	\$10	Ostrow, Barney	\$18	Schechter, Sam	\$10	Sussman, Sol	\$100
Leventhal, Harry	\$750	Ostrow, Theodore D.	\$25	Schein, Mr. & Mrs. L.	\$25	Taft, Max	\$18
Leventhal, Julius	\$250	Ottenstein, Morris Z.	\$50	Scheinberg, Joseph S.	\$10	Teperson, Dr. H. I.	\$100
Levi, Dr. Oscar G.	\$18	Palevsky, Philip	\$18	Schiff, Lawrence	\$200	Thaller, Jacob (in memory of mother, Mary)	\$5
Levin, Maurice	\$10	Palley, Nathan	\$10	Schiff, Dr. Milton	\$25	Traub, Morris (in honor of Samuel B. Lipton)	\$10
Levin, Mr. & Mrs. H.	\$20	Parnes, Louis	\$50	Schless, Chas. J.	\$36	Unger, Norbert	\$18
Levin, Mrs. Ida	\$10	Parnes, Mrs. Rose (in memory of husband, Isaac and daughter Mrs. Irene Levy)	\$10	Schneider, Rose	\$5	Waldman, Dr. Samuel (in memory of Minnie Waldman)	\$18
Levin, Morris (in memory of Samuel R. Strisik)	\$100	Pashenz, Herman J.	\$10	Schorr, Mrs. M.	\$5	Weinberg, Benjamin	\$10
Levin, Philip A. (in memory of Samuel Rottenberg)	\$200	Perlstein, Dr. Isaac	\$50	Schrier, Isaac	\$50	Weinberg, Mrs. Harry	\$10
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Levine, Barnett (in memory of wife Jennie)	\$10	Pinkwasser, Abraham	\$18	Schwartz, Arthur	\$25	Weinstein, Mrs. Celia	\$5
Levine, Dr. David	\$25	Pinkwasser, Edward (in memory of mother, Sylvia)	\$5	Schwartz, Sigmund	\$50	Weinstock, Mrs. Louis	\$10
Levine, Harry M.	\$18	Pinkwasser, Morton	\$18	Schwartz, B. D.	\$20	Weiss, Samuel	\$75
Levine, Mrs. Minnie	\$10	Pincus, Dr. Joseph B.	\$50	Schwartzwald, Judge Jacob	\$100	Weiss, Wm. F.	\$36
Levine, Dr. William	\$15	Pincus, Jonathan	\$10	Seline, Howard D.	\$10	Winter, Abraham	\$10
Levingson, Isaac	\$25	Pincus, Matthew	\$5	Seril, Abraham	\$18	Wisner, Beni. H.	\$18
Levitas, Mr. & Mrs. Nathan (in memory of beloved ones)	\$5	Pindek, Abraham	\$5	Shapiro, Nathan D. (in memory of Samuel Rottenberg)	\$50	Wohl, Irving (in memory of fathers, Goodman Levy, Sigmund Wohl)	\$18
Levitt, Benjamin Z.	\$25	Pitchon, Daniel	\$10	Shapiro, Samuel N.	\$25	Wolff, Mrs. Louis (in memory of parents, Samir and Pearl Rosenthal and beloved husband, Louis Wolff)	\$25
Levitt, Chas. S. (in memory of wife, Lydia)	\$5	Polan, Nathan A.	\$100	Shapiro, Thomas A. (in memory of David & Bella Shapiro)	\$50	Wolfe, Nathan	\$18
Levy, Mr. & Mrs. Abraham	\$100	Pomerantz, Mr. & Mrs. Samuel L.	\$100	Sidorsky, Samuel	\$18	Wolfe, Dr. Samuel A.	\$25
Levy, Abraham (in honor of Rabbi Levinthal)	\$100	Popolow, Mack J.	\$10	Siegel, Harry (in memory of parents, Morris Siegel and Herman and Sarah Safier)	\$25	Wolk, Frank (in memory of beloved wife, Mary)	\$250
Levy, Arthur M.	\$5	Prince, Mrs. M.	\$50	Siegel, Hon. & Mrs. Wm. I.	\$25	Yellowitz, Mrs. Ben	\$5
Levy, Mrs. Jeremiah	\$10	Puchkoff, Abraham	\$50	Silverman, Abe	\$10	Yaffe, Maurice	\$150
Levy, Mrs. Margaret M.	\$15	A Friend	\$50	Silverman, Mrs. Celia	\$10	Young Folks League	\$1550
Levy, Samuel	\$18	Rabkin, Hy	\$10	Simon, Jack	\$10	Zankel, Max	\$50
Lubart, Jack	\$10	Racer, Mr. & Mrs. Samuel	\$25	Sklar, Max	\$90	Zirn, Abraham H.	\$25
Light, H.	\$10	Rachmil, Mr. & Mrs. Hyman	\$26	Slepian, Abraham W.	\$25	Zinn, Martin	\$75
Linick, Dr. Samuel	\$10	Radwelsky, Wm.	\$10	Smerling, Morris (in memory of parents and brothers Harry and Louis)	\$500	Zirn, Samuel (in memory of sister)	\$250
Lindenbaum, Hon. Abr.	\$50	Raphael, Solomon	\$15	Smerling, Mr. & Mrs. Samuel	\$50	Zankel, Max	\$100
Lipshitz, Sam	\$5	Ratner, Abraham E.	\$54	Smerling, Wm. C.	\$150	Zohn, Dr. Benj.	\$50
Lipchut, Philip	\$25	Rawick, Julius L.	\$10	Smulow, Dr. Bernard	\$54		
Lovett, Max	\$25	Riffman, Elmer	\$18	Sokoloff, Ralph	\$100		
Lowenfeld, Mr. & Mrs. Isador (in memory of parents)	\$36	Robin, Dr. Morris J.	\$10	Solomon, Arthur	\$10		
Lubetzki, Reuben	\$36	Robbins Family	\$82	Solovei, Hon. Joseph A. (in memory of Rachel, Jacob and Dr. Samuel Solovei)	\$50		
Lustbader, Dr. Philip	\$18	Rosen, A. N. (in memory of Meyer A. Rosen, Louis Weinstock, Morris Eisenman)	\$350				
Lurie, Irving (in memory of parents, Mr. & Mrs. Leib Lurie)	\$80	Rosen, Gitta (in memory of husband, Meyer)	\$10				
Magner, Max	\$18	Rosen, Morris W.	\$50				
Males, Abe	\$18	Rosenberg, Abraham (in memory of father)	\$25				
Mandel, Dr. & Mrs.	\$25						
Marcus, Dr. Lazarus	\$85						

NON-MEMBERS							
Adelmann, Morton	\$10	Furman, A.	\$10	Joseph, Joseph	\$10	Miller, Mrs. Sally (in mem-	
Aranow, Harry	\$10	Feder, A.	\$10	Joseph-Posner (Pews)	\$110	ory of Max & Rose	
Aronson, Bessie & Libby (in		Feinberg, Chas. M.	\$10	Kamelhar, George & Rose	\$5	Weissberger)	\$10
memory of parents)	\$5	Feinberg, Esther (in memory		Kanner, Dr. Nat	\$18	Mines, Joseph	\$10
Artzis, Abraham	\$10	of father, Samuel)	\$5	Kanter Family (Pews)	\$110	Mirenberg, Mrs. Rose	\$5
Auerbach, Chas.	\$18	Feinstein, Samuel K.	\$10	Katz, Mrs. H.	\$5	Morganelli, Mrs. Alice (in	
Aranow, Dr. & Mrs.	\$25	Fetner, Norman	\$18	Kaplan Family (Pews)	\$60	memory of parents, Sam	
Allen, A.	\$5	Figger Sisters	\$5	Kaplan, Harry	\$18	& Ida Goldman)	\$5
Altman, Mr. & Mrs. L.	\$10	Filstein, Sig	\$10	Kaufman, B.	\$18	Mosevitzky, Sonia	\$18
Bailey, Abr.	\$18	Fischer, Jack (in memory of		Kaufman, Jon M. (in mem-		Nares, Nathan E. (in mem-	
Balsam, M.	\$20	parents)	\$5	ory of Jos. B. Kaufman)	\$5	ory of Simon and Fanny	
Bark, Ralph, Family	\$10	Fischer, Mrs. J.	\$25	Kaufman, Louis (in memory		Narefsky, parents)	\$5
Bass, A.	\$18	Fishman, David (in honor of		of father, Alex and son,		Newman, Mrs. Jeanne (in	
Beckerman, Benjamin	\$10	grandson, Stephen Joel)	\$18	Allen Scott)	\$5	memory of parents &	
Beder, Jean	\$20	Fleig, Leo	\$10	Keller, B.	\$10	brother)	\$5
Belfer, Chas. J.	\$25	Fox, Wallace	\$36	Klein, Irving	\$10	Newmark, Martin	\$18
Beller, Chas. W.	\$10	Frankford, Mrs.	\$36	Konigsberg, Philip	\$10	Olin, Marge & Sara (in	
Bendat, Sally T. (in memory		Friedland, Irving	\$10	Kornhauser, Harry & Morris	\$16	memory of parents)	\$10
of Anna & Harry Tuch-		Friedman	\$10	Kovner, Dr. Nat	\$18	Pawigon, Jack	\$25
man)	\$5	Geffner, Alice (in memory		Kramer, Dr. Wm. D. (in		Penchman	\$18
Berman, Jack (in memory		of Mr. & Mrs. M. Licht-		memory of parents and		Petruck, Lee	\$10
of mother, Minnie)	\$5	man)	\$5	mother-in-law)	\$5	Picker, Sam	\$10
Bernard, H.	\$10	Glaubman, Milton	\$100	Krasner, Isidore	\$10	Plotkin, Dr.	\$36
Berner, Nathan (in memory		Globe, David	\$10	Kraus, Chas.	\$25	Pollack Mrs.	\$18
of Isaac & Celia Berner)	\$5	Glugman, Jacob	\$10	Kritzman, Gustave	\$18	Prager, Dr. Siegfried	\$10
Bernstein, Mr. & Mrs. A.	\$5	Goell Family (Pews)	\$52	Kritzman, Mrs. Margy R.		Pruzan, Sophie	\$18
Bernstein, Estelle	\$10	Gold, Milton (in memory of		(in memory of Aaron		Rabinowitz, Rose (in mem-	
Bernstein, H.	\$25	Isaac Horowitz)	\$50	Rosenstein)	\$5	ory of Isaac & Annie	
Bernstein, Sam	\$10	Goldberg, Maurice	\$10	Kronbach, Ida (in memory		Rabinowitz)	\$5
Blick, Sam & Becky (in		Goldman, Mr. & Mrs. Paul	\$10	of parents and brother,		Radin, A. J.	\$25
honor of Mr. & Mrs.		Goldner, Samuel	\$10	Henry)	\$5	Radwin, Dr. Leo S.	\$100
Hertzberg)	\$10	Goldstein, Mrs. Ellie & Sons		Krugman, Mrs. Ella (in		Rappaport, Mortimer	\$18
Block, Bernard B.	\$36	(in memory of husband		memory of Max, Jack &		Reisch, Morris C.	\$10
Block, Leon	\$5	and father, Morris)	\$10	Irving Kirsch)	\$5	Resnick, Mrs. Sophie	\$10
Blum, H.	\$6	Goldstein, Rose (in memory		Kuflik, Mrs. Anne, & Wm. E.	\$25	Ritchkin, Mr. & Mrs. S. (in	
Blumenson, Simon (in mem-		of Rebecca Goldstein)	\$10	Kurland, Mrs. Mary	\$5	memory of parents, Lena	
ory of wife)	\$5	Goldstein, Ruth (in memory		Kurland, Sol	\$18	& David Ritchkin and	
Bodzin, M.	\$10	of Joseph Goldstein)	\$5	Kweinitz, Dr. O.	\$10	Benj. Hirsellkowitz)	\$10
Bogitch, Mr. & Mrs. L.	\$10	Goodman, Mrs.	\$5	Lamont, Gertrude (Seril)	\$18	Ritter, L.	\$10
Bram, Irving	\$25	Goodman, S.	\$10	Landers, Herbert J.	\$10	Rosen, Irving	\$50
Bram, Nathan	\$10	Gore, Edward	\$10	Langer, Wm.	\$5	Rosen, Louis	\$5
Brand, Meier	\$10	Gordon, Mrs. A.	\$15	Last, Edward	\$10	Rosenberg, Mrs. Beckie (in	
Bresler, Rubin	\$18	Gorelik Family (Pews) (in		Latten, Joseph	\$10	memory of husband Max,	
Breslow, Mrs. Anna	\$10	memory of Mr. & Mrs		Laub, Sam	\$10	son Henry)	\$10
Bresnick, Manuel (in mem-		Morris Gorelik)	\$57.50	Leavitt Family (Pews) (in		Rosenberg, Mr. & Mrs. Jo-	
ory of father, Philip)	\$5	Greenseid, Max	\$25	memory of Marcus Lea-		seph (in memory of par-	
Bricker, Mitchel	\$25	Grodziker, Dr.	\$25	vitt)	\$60	ents Chas. & Clara Hei-	
Brown, Joseph	\$18	Gross, Florence (in memory		Lelchuk, Sam	\$5	den, sister Frieda, brother	
Brozan, Ida (in memory of		of parents & sister Ruth)	\$5	Lerner, Morris	\$10	Julius)	\$10
parents, Morris & Rose,		Gross, Dr. Milton (in mem-		Levenson, S.	\$18	Rosenbloom, J.	\$10
brother Clement, sister,		ory of parents)	\$5	Leventhal, Norman	\$25	Rosenblum, Jack	\$18
Eva.)	\$5	Grossman Family (in mem-		Levin, Morton H.	\$50	Rosenthal, Matthew A. (in	
Brown, Ruth & Henrietta		ory of Mr. & Mrs. Reu-		Levy, Bertha	\$10	memory of Elizabeth &	
(in memory of parents,		ben Grossman)	\$5	Levy, Sarah	\$10	Wm. Rosenthal)	\$5
sister and brother)	\$5	Gruenberg, J.	\$10	Levy, Mr. & Mrs. S. (in		Roslafsky, L. (in memory	
Cassell Family (Pews)	\$14	Haber, S.	\$10	memory of Irving, Gert-		of parents)	\$5
Chaiken, Sam	\$18	Hacker, Esther H. (in mem-		rude, Miriam, Avrom,		Ross, A. (in memory of S.	
Charnes, Abraham	\$5	ory of Benjamin Hacker)	\$5	Shmuel, Chane Nachame)	\$5	M. Ross and Jacob A.	
Checkanover, Belle J. (in		Hamada, Mr. & Mrs. Jos.	\$18	Lewis, Mr. & Mrs. H.	\$10	Rosenblatt)	\$10
memory of parents)	\$5	Harris, H.	\$18	Lippe, Theresa T. (in mem-		Roth, Mr. & Mrs. B.	\$5
Cohen, Martin	\$10	Heilbraun, Wm.	\$10	ory of father)	\$5	Rubinstein, Cecelia (in	
Cohen, Morton I.	\$28	Heilbrun, J.	\$10	Litman, George	\$10	memory of parents)	\$10
Cramer, Mrs. Leon (in mem-		Hellman, M.	\$25	Lubowitz, Joseph	\$10	Rubin, Florence	\$10
ory of parents)	\$5	Hendelman, Mrs. Lee (in		Mann, Ida (in memory of		Rubin, Irving	\$18
Cutler, Joseph	\$5	memory of Belle Gravey		parents, Anna Rebecca		Rutstein Family (Pews) (in	
Desner, Mr. & Mrs. Jack (in		Helfat)	\$10	and Joseph Mann)	\$5	memory of Jacob and	
memory of parents)	\$5	Herschewitz, Mr. & Mrs.		Matalon, M.	\$10	Bessie Rutstein)	\$120
Dictrow, Morris (in memory		Wm.	\$5	Maurer, Mrs. Ruth (in		Sachs, Rose (in memory of	
of mother)	\$5	Hirsch, Dr. & Mrs. N.	\$50	memory of beloved hus-		parents)	\$5
Diener, Chas.	\$5	Hannah Holtz & Dorothy		band Jack)	\$25	Salomon, Mrs. Eva (in mem-	
Drogin, Mrs. Sadie	\$10	Fuchs	\$6	Mayer, Marcus (in memory		ory of husband Herman)	\$20
Dulberg, Jacob	\$18	Horowitz, Louis	\$18	of Morris & Wm. Mayer)	\$10	Samuels, Mrs. Ethel	\$15
Dwoskin, H.	\$10	Horowitz, Rose (in memory		Mesh, Rose (in memory of		Sands, Irving & Cynthia	\$5
Eisenberg, Sam	\$5	of Lillian Guber and		Esther & Morris Mesh)	\$5	Sanders, M.	\$10
Elowsky, Mrs. B.	\$10	Minnie Horowitz)	\$5	Milbauer, Mr. & Mrs. G.	\$5	Schein, Mr. & Mrs. Louis	
Epstein, Mrs. Lena	\$10	Joltin, Florence (in memory		Milkes, Anne (in memory		(in memory of Hausman	
		of mother, Goldie Joltin)	\$5	of parents)	\$5	& Schein Family)	\$5

ANNUAL REPORT (Continued from page 22)

Rogoff, our sexton. Our special thanks are offered to Mr. Edward Isaacs, who continues as the chairman of the Budget Committee, and renders over-all supervision of the manner in which our departments are run financially.

This past year, after several months of careful study, our Board of Trustees created a new committee, an Administrative Committee, which is under the chairmanship of Mr. Emanuel Cohen. Our Board of Trustees has empowered the

Administrative Committee with very broad supervision over all the activity of the Center, and such special assignments as may be given to it from time to time.

Our appreciation is here extended to Mr. Morton Klinghoffer, and his Committee, which for many years now, has continued to serve in one important area of our work, namely, in contacting members who normally might have resigned from the Center for any number

of reasons. Through the efforts of the retention committee, members are persuaded to remain as members of the Brooklyn Jewish Center.

I also wish to thank David Gold, our Executive Director, and Sidney Someth, the Assistant to our executive director, and the entire administrative staff, for their dedicated services in handling the daily problems of our Institution.

May God Bless the members of our Congregation, our people, our glorious country, America, and the State of Israel.

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Schell, Harold	\$10	Silver, J.	\$5	Stiftel, Mrs. Joseph (in		Waldman, George	\$5
Scher, Arthur	\$5	Silverman, Hy	\$25	memory of father, Benj.		Wasser, Henry (in memory	
Schiff, M.	\$18	Simmons, Herbert L.	\$10	Leibowitz)	\$5	of mother, Bessie)	\$25
Schildner, Paul	\$10	Simon, Isaac	\$10	Stilley, Mr. & Mrs. Joseph		Wein, Irving	\$10
Schnitzer, Mr. & Mrs. A. E.	\$5	Simon, Mr. & Mrs. Samuel	\$5	(in memory of parents)	\$5	Weiner, Harry	\$10
Schoenbach, Ella (in mem-		Singer, Mrs. Gertrude P. (in		Strelzin, Saul H.	\$10	Weingarten, Lewis	\$18
ory of parents	\$10	memory of dear husband,		Stricks, Mrs. Rae	\$10	Weinstein, A.	\$10
Schreiber, Freda	\$10	Isaac and dear daughter,		Stromfeld, L.	\$10	Weinstein, Fannie (in mem-	
Schubman, Martin	\$10	Irene Levy)	\$5	Sussman, Mr. & Mrs. E. (in		ory of father, Samuel)	\$5
Schulman, Martin M.	\$10	Sklar, Bernard (in memory		memory of Mr. & Mrs.		Weinstein Bros. & Sons	\$5
Schwager, Benjamin	\$10	of father, Samuel	\$5	M. Messinger, Mr. and		Weinstock, M.	\$10
Schwartz, Morris	\$5	Sklar, Max (Pews)	\$90	Mrs. I. Sussman)	\$5	Weiss, Mrs. B.	\$5
Segal Family	\$18	Spiegel, Mrs. Sylvia (in				Weiss, Peter	\$18
Seiden, Mr.	\$25	memory of husband Ber-		Tanenbaum, Herbert	\$18	Wenitsky, Mrs. I.	\$10
Seidenfeld, Mr.	\$18	nard L. Spiegel)	\$25	Tannenbaum Family (Pews)	\$45	Wolfe, Max	\$15
Seif, Oscar	\$18	Sprey, Mrs. Rose	\$5	Tanenzapf, M.	\$10		
Senda, Barry	\$20	Stachenfeld, J.	\$10	Tanz, Philip	\$18	Yaffe, Annie	\$5
Sharkey, David	\$10	Stark, Edward	\$10	Teitelbaum, Alex	\$10		
Sherman, Mrs. Goldie (in		Steginsky, Samuel	\$18	Thurn, Howard	\$18	Zechnowitz, Jacob	\$25
memory of husband, Jo-		Stendig, Max	\$18	Tygar, Herbert (for Hebrew		Zuck, Gertrude (in memory	
seph)	\$5	Steinig, Isidore	\$18	School)	\$5	of parents)	\$10
Sherman, Milton (in mem-		Stern, Mr. & Mrs. Edw. (in				Zen, W.	\$10
ory of father, Joseph)	\$5	memory of Joseph &		Umans, Allan L.	\$18	Zusman, Evelyn	\$10
		Mary Goldenberg and					

IN MEMORIAM

We announce with deep regret the passing of our member

Mr. Adolph Goldman

of 94 Washington Avenue,
on November 25, 1958.

The Brooklyn Jewish Center

extends its most heartfelt condolences to his wife and family in their bereavement.

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